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TERMS.

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From the Presbyterian.

Controversy.---No. XXVI.

IS THE PROTESTANT RELIGION THE RELIGION OF CHRIST!

Philadelphia, July 26th, 1833.

To the Rev. John Hughes,

Rev. Sir,—Busaeus, the Jusuit, gives this sage counsel to his disciples. "*avoid, if you can, controversy with an heretic on the articles of faith!*" This wily apothegm has been the pole star of all your discussions. On the first great question, the rule of faith, after all your pomises, you did never once *define* the Roman Catholic rule of faith; and even now the public know not (by any thing *you* have said,) *what* your rule *is*, except that it is *not* the Bible; and not the *Protestant* rule of faith. You began the controversy by requiring me to *prove* the canonical authority of the Bible. This was taken for *granted*, in the very terms of our debate; and it was puerile, deistical, and foreign to the question for you to insist on such a course. Yet I followed you again and again over the *ten heads:* and when they wax so frail and so weary that they die away, lo, you charge me with giving up our rule of faith, because I still insist that the *Bible* is our *only* rule. As if conscious of the very defenceless condition in which you left your rule, you continue to revert to the subject from letter to letter. Now if you are afraid to go forward with the present question, I will still meet you on your rule of faith, and give you an opportunity to defend your neglected friends "Unwritten Traditions," "the Apocryphal Books," and "the unanimous consent of the Fathers." Without this it is useless farther to notice your clamour on this subject. What takes away all apology from you is this, that you have *admitted* the Bible to be *a* rule; but you deny that the Bible *alone* is a *sufficient* rule. Even the vilest heretics have, as you allow, been so far respectful towards revelation, as to receive it as the true and sufficient rule of faith. But to the church of Rome belongs the disastrous distinction of refusing to the word of God its proper rank as our exclusive and infallible guide in matters of religion. You have, however, admitted that it is a rule. Here, then, we *agree:* but we differ in this, that you would add something to it. Surely, then, the duty lay on you to exhibit and to prove what that *something* is without which the rule is not complete. We well know what that something is, but I have striven without effect to bring you out in the defence of it. In vain then do you insist that I have given up the Protestant rule, when I aver that the Bible is that rule, and that private interpretation is only the method of its use. But supposing the Protestant rule to be abandoned, the questions still return upon you, and call aloud for answer, *where* is the true rule! *What* is the true rule! *Why* do you withhold it!

As you lay so much stress on private interpretation, it may be well briefly to say something of *your* system on this subject. And here let me present the memorable admission, unconsciously made, in your last letter, by which all my charges of Deism are fairly confirmed. "You say 'the Bible is the rule; and common-sense interpretation the way to find the sense of the rule.' Your common-sense interpretation tells you, that transubstantiation is absurd and impossible; another's 'common-sense interpretation,' tells him that the incarnation and the deity of Christ are absurd and impossible; a third man's "common-sense interpretation,' tells him that the book itself is a book of contradiction, as plainly appears by the contradictory 'common-sense interpretations, which Protestants give of it, and that, therefore, *revelation* is absurd and impossible." Now is not this to say that to "common-sense" the Bible has *no* meaning! We as Protestants hold that men *may* err and *do* err in the interpretation of the Bible, as of other books; but that like other books it has a meaning, which is to be reached, as the meaning of other books is reached. But you allow that "common-sense" may teach *any thing* from the Bible; and may from the Bible prove the Bible false! How strange that you by *private* interpretation insist so zealously for the fixed and clear meaning of Bellarmine, and yet thus treat the holy book of God!

With all the claims of the Church of Rome to be the exclusive and infallible interpreter of the word of God, there is not to be found in the circle of human productions such crude, silly, and profane commentaries as those given by the Roman oracle. They have been for ages the alternate sport and wonder of the world. I will give a specimen, which may at once inform and amuse the reader.

In the Decretals of Pope Gregory the 9th is the following commentary on Genesis i, 16: "Pope Clement the 3d to the most illustrious Emperor of Constantinople, c. 6. Besides you ought also to have known that God made two great lights in the firmament of heaven, the greater light to rule the day and the lesser light to rule the night; each of them great, but one the greater of the two. For the firmament of heaven, therefore, viz, the universal church, God made two great lights, that is he appointed two dignities, which are the *Pontifical* authority, and the *kingly* power. But that which rules the day, that is to say, the *spiritual*, is the greater, and that which rules the *carnal*, the less; so that the same difference may be discerned between the Popes, and the kings as between the *sun* and the *moon!*" Then follows this infallible and learned gloss! "Since, therefore, the earth is seven times greater than the moon, and the sun is eight times greater than the earth, therefore the Pontifical dignity is *forty-seven* times greater than the regal dignity." After such arithmetical skill, such reach of astronomic science, such a profound and perfect commentary on the size and significations of the sun, moon, and firmament, can any man wonder at Mr. Hughes's devotion to the *interpretation* of the holy see; or dispute the propriety of Gallileo's imprisonment by the Pope, because he held that the earth was *circular*, and *moved* around the sun!

Again, as if to reduce this subject to the last absurdity, the church of Rome have a *Standing Committee*, to regulate and announce the legitimate meaning of the decrees of the Council of Trent. The difficulty of the case is this. The decrees were to be interpreted after they were published. Who was to do it! Not the Council and Pope united, which (you say) are necessary to constitute infallibility; for the Council was then dissolved, and near three centuries have passed, and no other has met. The Pope, you say, is not infallible; nor is any individual Priest. Who then shall interpret! The best approach to it is the standing Committee at Rome, headed by the Pope, and appointed by the Council to interpret its decrees. It still exists and sits statedly at Rome. A collection of its "*sentences*," has recently been published in eight vols. quarto by D. Zamboni. Now, query, are its interpretations fallible or infallible! They are not infallible, for you have distinctly told us that none but a General Council confirmed by a Pope can decree or interpret *infallibly*. But this committee is *not* a General Council; therefore its decisions are *fallible*. Yet they are *binding*. Here then is private interpretation, (*the radical delusion of Protestantism*) in the last resort, and after all the outcry against it, *adopted and used by the church of Rome!* Then *fallible interpretation* is, and has been, the *exclusive* guide of your church since the Council of Trent, that is, for two hundred and seventy years; and still worse, this has *always* been its guide, except during the sessions of the Councils, and as soon as they rise, their decrees, like the Bible, pass over to the "radical delusion of Protestantism, viz. to *fallible interpretation*.

I said that you were true to the maxim of Busaeus, *to avoid controversy on the articles of faith*. If you did it much on the rule of faith, you do it *more* on the second question, now before us. In it, as in the other question, there are *some* points on which we are *agreed*. These of course, we are not called to discuss. There are other points in which we *differ*. Against these I *protest*. To these I have directed my first attention. I have already enumerated them, and exposed *your errors*, on a number of them. This I have done by right, and in order. But though you still shrink from the discussion of them, on them the question turns; and to them you must come, or your own church will exclaim that you have betrayed her interests. Why is it that you decline such a course! When you refused (in settling the terms of the controversy) to discuss this question, *Is the Roman Catholic religion the religion of Christ?* did you mean to keep the Roman Catholic religion *entirely* out of view! Was that your design when you accepted the *present* form of the question and refused the other! When it became my privilege to introduce the 2d question, and when you called on me to define the Protestant religion, did you imagine that your religion would be left untouched, and that I would allow the very end for which I engaged with you, to be frustrated by a Jesuit's arts! If you *did*, you will now find that such adroitness will not avail. If you did *not*, you will expect me to pursue the plan of argument already begun, and with some efficacy, if we may judge from your strong dissatisfaction.

I. In the order of discussion for the present letter, I proceed to expose *Extreme Unction as a daring invention of the Church of Rome, which is not a sacrament of Jesus Christ, is a novelty in the church, and ruinous to the souls of men.* The decrees of the Council of Trent are to this effect. (Session 14. Chap. 1. Coun. Trent.) "This sacred unction of the sick was instituted, *as it were*, a true and proper sacrament of the New Testament by our Lord Jesus Christ, *hinted at*, indeed, by Mark, but recommended and preached to the faithful by the Apostle James, brother of our Lord. 'Is any man,' saith he, 'sick among you? Let him bring in the Priests of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick man; and the Lord shall raise him up; and if he be in sins they shall be forgiven him.' James v. 14. 15. Chap. 2d. "The power and effect of this sacrament are explained in the words, 'the prayer of faith shall save the sick man; and the Lord shall raise him up; and if he be in sins they shall be forgiven him.' For this power is the grace of the Holy Spirit; whose unction *cleanses away sins, if any remain to be expiated, even the last traces of sin.*" "And he sometimes obtains the restoration of his *bodily health*, if the same shall *further the salvation of his soul.*" Canon I. "If any shall say Extreme Unction is not truly and properly a sacrament *instituted* by Christ our Lord, and preached by the Apostle St. James; but that it is a human invention—Let him be accursed." Canon II. "If any shall say, that the holy anoiting of the sick doth not *confer graee*, nor *remit sins*, nor relieve the sick; but that it hath long since ceased, as if the grace of healing existed only of old—Let him be accursed."

Having explicitly stated the doctrine of your church on this subject, I now assert: I. *That Extreme Unction is not a sacrament of Jesus Christ, but a daring innovation of the Church of Rome.*

Dr. Challoner, (a standed writer in your church) in his "*Catholic Christian*," pp. 3, 4, thus defines a Sacrament. *Question*. "What are the *necessary* conditions for a thing to be a Sacrament! *Answer*, 1st. It must be a sacred, visible or sensible sign. 2d. This sacred sign must have a power annexed to it of communicating grace to the soul. 3d. This must be by virtue of the *institution* of Christ." And he adduces the very words of Christ for the institution of the Lord's Supper and Baptism. Now will any candid reader take up the only two passages of the word of God, referred to for authority, and say that there is the least foundation for a Christian Sacrament! In Mark vi. 13. it is written, "And they (the twelve Disciples) cast out many devils, and anointed with *oil* many that were sick and healed them." Here was, plainly, a miracle by the use of *oil*. But it was to *heal* the sick, not to anoint them for *death:* and was no Sacrament. Christ was not *present* to institute it a Sacrament; the Apostles had no *authority* to do it; and not a word is said about a Sacrament. Indeed the Council of Trent seemed fully aware of this, for they say in the decree, "Being first *hinted* at by Mark vi. 13;" and *as it were* instituted." Is not the very language expressive of the consciousness of fraud, and of the absence of authority! *Is this the Religion of Christ?* Is this your holy and infallible church! The other passage from (James v. 14–15) quoted above is, equally silent about the institution of a Sacrament. The unction referred to, was for the *healing of the sick;* the effect was peculiar to the days of miracles; and the whole intention, directly opposed to your decree on this subject, by which you make it *extreme* unction, or "the Sacrament of the dying." Now, the decree acknowledges that *James* did not institute, (as none but Christ could,) a Sacrament, in this unction: but that he only "*recommended and published it.*" The same decree also owns that in Mark vi. 13, it was not instituted but only "*hinted at.*" It results then that Christ did not institute it, therefore, it is *not* a Sacrament. And yet, your infallible church, gravely tells us, that the recommendation, by an Apostle, of a thing which never existed, *gives it existence;* and that a *hint* in one place, and an *allusion* in the other, are sufficient authority, for a Christian Sacrament. Who then, instituted this Sacrament! the Church of Rome; and the act by which she performed it, is a rebellious innovation. The Rhemish translators, in their notes on Mark vi. 13, confess that Christ did *not* institute it, when they say "It was a *preparative* to the Sacrament of Extreme Unction;" and they refer us to its *completion*, in James v. 14–15.

2. We next notice an *insuperable dilemma, into which you are brought by this pretended Sacrament.* The Counsel of Trent says, (session 22d, c. 1.) "that it was not till the last supper that our Lord ordained the Apostles to be Priests of the New Testament." But the same Council decreed (Sess. 14. c. 3.) "that Bishops or Priests properly ordained by them, are the proper ministers of the sacrament of extreme unction." Then the Apostles were not *Priests* when they applied unction to the *sick*, Mark vi. 13.; and of course, it was *no sacrament*. Therefore the council has *erred*. But if you say they *were Priests*, then the Council still has *erred*, for it says they were *not* Priests till the last supper. So that either way the church has erred. Is this your infallible church, which cannot err in an article of faith? Does not the Council curse all who reject it, (Canon 1. Sess. 7.) "Whosoever shall affirm that the sacraments of the new law were not *all* instituted by Jesus Christ our Lord, or that they are more or fewer than seven, namely, Baptism, Confirmation, the Eucharist, Penance, *Extreme Unction*, Orders, and Matrimony, or that any of these is not truly and properly a sacrament: let him be accursed." How strange, does this profane anathema appear in contrast with the declarations of Augustin, "that the Doctors of this (6th) age, acknowledge only two Sacraments, Baptism and the Lord's Supper." Duo tantum Sacramenta theologi hujus ætatis agnoscunt.

3. *This Pretended Sacrament and Purgatory, cannot, on your own principles, subsist together.* The decree, as quoted above, declares, "that the power of this Sacrament is the grace of the Holy Spirit, whose unction cleanses away sins, if any remain to be expiated, even the *last traces* of sin;" and also, "that Christ has fortified the close of our existence with the Sacrament of Extreme Unction, as with a most *secure defence*." The Catechism of the Church, also states the same, at large; and tells us that "while penance is for the remission of *mortal* sins, the grace of this Sacrament remits *venial* sins; and is not to be administered until the penitent has confessed and has received" (*i. e.* the Eucharist.) But Purgatory, as we showed in Letter No. 24, is for the cleansing away of just such sins as these; as, for example, "*from that part of the church which is in Purgatory*," (Bellarmine.) Now if Extreme Unction does the work at death, what need of Purgatory? Why atone over and over again; 1. by the blood of Christ; 2. by Extreme Unction; then 3. by Purgatory! Hence to say Masses for those who have died under Extreme Unction, *may make money* for the Priests, but is *deceiving* the people. And if it be to make it more certain, then is not Extreme Unction an uncertain thing, and useless? Do they not destroy each other!

4. "But there is a greater cheat than this in the doctrine of Extreme Unction. Such, it is pretended, are the intention, efficacy, and virtues of this rite that, if it be *necessary* to the salvation of the person who is anointed, that he should recover, he will; but if this be not necessary, he will not. Hence it follows: 1. That if the person recovers, he was in a state of damnation, after he was anointed. 2. That if he does not recover, he died in a state of salvation. Therefore, nobody was ever damned that was anointed at the hour of his death. Therefore, also, nobody that recovers had benefited by any Sacrament he received before the unction; otherwise he would not have been in a state of damnation. Upon the whole then, it is plain, as this Sacrament, like the rest, is said to operate, (ex opere operato, by its own power,) *whoever has a mind never to die*, needs only be *in a state of damnation when he is anointed.*"

5. One of the awful features of this invention of the Church of Rome is, that it encourages delay of repentance till the hour of death, and holds out at the grave, delusive and destroying hopes of heaven. At death, our great business is to die, not to *prepare* for it; that is the business of *life*. But by this institution, the dying sinner is encouraged to depend upon the *last act of a Priest* for the salvation of his soul. *Baptism*, as the Catechism of the Council of Trent informs us, remits *original* sin; *Penance*, remits *mortal* sins; and Extreme Unction remits *venial* sins; it also says that in *this*, as in the other Sacraments, the Priest is the *representative* of Jesus Christ; (See 6th Chap.) and the Council of Trent, (Canon 8th on the Sacraments.) declares, "that grace is conferred by the Sacraments of the new law, by their own power." Put these doctrines together, and it results, that the Sacraments of the Church of Rome, in the hands of any Priest, are in and of themselves, sufficient to fit a man to die. Hence the work of the Spirit of God on the heart is wholly put aside; the object of faith is not Christ, but, as Mr. Hughes himself informs us, "the Holy Catholic Church," *i. e.* the *Priesthood* of the Church: the regeneration of the heart is not required, or if it be, it is *wrought* by the Priest and the Sacraments: and thus without saving faith or personal holiness, without repentance and the knowledge of the Saviour, the departing soul is absolved by the Priest, and by the application of oil to the *body*, his *soul* is dismissed a safe and fit candidate for heaven!

6. This institution is an utter *novelty* in the Church of Christ. The very language of the decree owns it to be an invention of men. Pope Innocent the 1st, calls it *a kind of sacrament*. Cardinal Cajetan, Chemnitius, Hugo, Peter Lombard, Alexander, Cassander, not to mention Augustine, and other Fathers, deny that it is a sacrament of Jesus Christ, and thereby show that it is a novelty in the church.

7. In fine, this article of faith entirely explodes your infallibility as a church. This is proved in the dilemma stated above. But still more, the Rev. Dr. Manning, a celebrated defender of your faith, in his "short method with Protestants," (pp. 20. &c.) thus writes: "The Church of Christ can only be that which believers wholly and entirely the doctrine that was taught by Christ, and delivered by his apostles. That church that would teach any *one* point of doctrine contrary to the revealed word of God, which I call *heresy*, would not be the chaste spouse of Christ, but an *harlot* and the *school* of Satan, and the gates of hell would prevail against her." Mr. Hughes also, has said (Letter No. 1.) "that the *doctrines* of Christianity have been regarded by the Catholic Church *from the beginning as fixed stars in the firmament of revelation*." Then, as this doctrine was not from the *beginning*, the *Roman* is not the Catholic Church; and, by your own and Dr. Manning's showing, she is *heretical*, she is an *harlot*, and the gates of hell *have prevailed* against her!

II. *The Church of Rome is grossly idolatrous.* The Church of Rome worships, and commands the worship (not only of the consecrated bread, as we have already showed, but) of the cross of Christ, of the Virgin Mary, of the Saints, of relics and images. I have already proved in former letters that the Catechism of the Council of Trent has *omitted* that part of the second commandment which forbids the making and worshipping of images. Though you have disputed *this*, you have not denied that the versions used in various countries, either wholly drop, or criminally *suppress* the offensive parts. Indeed the very edition printed by Mr. Cummiskey in this city, recommended by four Arch-Bishops, and used, probably, in St. Johns, *wholly omits* it. If not it is easy to disprove it. These are expressive erasures. But we have *decrees* of Councils for idolatry. The 2d Council of Nice *established idolatry by law*. How stoutly its acts were opposed, in the bosom of the church, at that day, I need hardly inform you; and I suppose you also know that when the *emperors* would have put down idolatry, the *Popes* would not permit it; but enthroned idolatry in the heart of the church. The Council of Trent has reduced this worship, (though with some caution) to a system. Thus, (25th Sess.) it is said, "It is a good and useful thing, suppliantly, to invoke the saints, and to flee to their prayers, help and assistance;" "that veneration and honour are due to the *relics* of the saints, and that it is a useful thing for the faithful to honour these and other sacred monuments, and that the memorials of the saints are to be frequented, to obtain their *help* and *assistance*;" "that the images of Christ, of the Virgin, mother of God, and of other saints, are to be had and retained especially in churches, and due *honours* and *veneration* rendered them; that we are to *kiss them, uncover our heads in their presence, and prostrate ourselves*;" "that great advantages are to be derived from all sacred images,—because of the divine miracles performed by the saints;" "that *new miracles* are to be admitted, and *new relics* to be received, with the recognition and approval of a bishop," &c. It is remarkable, that the very language, word for word, in which the heathen, both of ancient and modern times, excused their idolatry, is used by the church of Rome. And what is still more remarkable, their worship of idols and Saints, and their abounding ceremonies, are derived in chief part from the ancient Pagans. Let any intelligent reader take up "Middleton's Letter from Rome, showing the exact conformity between Popery and Paganism, or the religion of the present Romans derived from that of their heathen ancestors," and if he does not arise from its perusal a *Protestant* in his opinions on this subject, at least, if he can in any sort escape the conviction of modern Rome's heathenism and idolatry, he must be something of a *stock* himself!

The church of Rome worships the cross of Christ. Thomas Aquinas (your divine doctor) tells us, "*that the cross* of Christ is to be *adored* with *divine adoration;*" "if we speak of the *very cross* on which Christ was crucified, it is to be worshipped with *divine worship*." (Aquin. 3. p. q. 25. Art. 4.) The following is the authorised worship of the cross in the church of Rome: it is taken from the Breviary, the book which contains the daily service of the church, *i. e.* their *Book of Common Prayer*, sanctioned by the Popes; of universal use in the church; compiled by order of the council of Trent; and enjoined with great strictness upon all who enjoy any ecclesiastical revenue, upon all the regular orders of Monks and Nuns; upon subdeacons, Deacons, and Priests, to repeat either in public or private, the whole service of each day from its pages. The omission of any one of the eight portions of which that service consists, is declared to be a *mortal* sin. This book contains the following idolatrous worship page 330.

	The English translation in the office of the holy week, is this:
O crux Ave! spec unica!	Hail cross of hope the most sublime,
Hoc passionis tempore,	Now is the mourning passion time.
Auge piis justitiam,	Improve religious souls in grace.
Reisque dona venism.	The sins of criminals efface!

Specimens of idolatry equally direct may be gathered also from the Missal, or Mass-book of the church, not to mention the profuse examples which are found in your standard-writers. And observe this worship is given to the cross itself, yes to the very *wood*, the senseless matter. There are probably more *relics of the real cross* on which Christ was crucified, now exhibited and worshipped in the church of Rome, than would build a ship!

The Virgin Mary is also worshipped; not only honoured, but *worshipped*. I observe you recognise this as a part of the religious education of your collier, (letter No. 5.) Father Crasset (pages 60, to 128) says "being truly our Saviour's mother, as well in heaven as she was on earth, she still retains a sort of *natural authority* over his *person*, over his *goods*, and over his *omnipotence;* so that, as Albertus Magnus says, by her motherly authority she can *command* him. She preserves from *heresy and error*, she *defends*, *comforts*, procures a *good death* for her followers, has brought souls out of *purgatory;* we ought to render her religious honour; also the same to her images, as the *many miracles done by them require*."

In the "offices of the blessed Virgin," is this prayer. "*Let Mary and her Son bless us!*" Confession is made "to Almighty God, and the blessed Virgin Mary," &c. &c. Absolution (see Ritual) is made in the name of "the passion of our Lord Jesus Christ, and the *merits* of the blessed Virgin," &c. &c. Bellarmine closes the discussion on this very topic with this idolatrous doxology. Laus Deo Virginique matri Mariæ: "Glory be to God and the Virgin Mary his mother." In the Breviary (office of the blessed Mary,) she is hailed and worshipped, as the *gate* of *heaven*; she is implored to loose the bands of the guilty, to give light to the blind, to establish their peace and drive away all evil; to make them holy, and to guide them safely till they see Jesus on high! She is called the glorious mistress of the earth, and the queen of Heaven! And this is not by a transient fanatic, but in the book of common prayer, in which the daily exercises of the Roman church are performed; which Mr. Hughes and every Priest is bound to use; the standard book of worship, and the guide of the "*universal*" church. Is not this gross unqualified creature worship! Could more be said of God! Can *He* do more than is thus attributed to a *mere creature!*

The worship of Images in the Church of Rome is clearly idolatrous. But for want of room I omit the proof now, yet will return to it when you please.

As to relics it seems almost incredible to what an extent superstition and idolatry have been carried. These, as will be seen in the decree copied above, are to be religiously honoured, *in plain English, worshipped*. 11000 are preserved in *one* church in Spain; some of these are "several pieces of the most holy cross on which Christ suffered; thirteen thorns from the *crown* He wore; a piece of the manger in which He lay; a piece of the bankerchief with which the Holy Virgin wiped her eyes at the foot of the cross; a thigh of St. Lawrence; and the nails, and lance, and other instruments of Christ's passion, &c. &c. They show at Rome the heads of Peter and Paul, a lock of the Virgin's hair, a phial of her tears, some of the sponge, the rod of Aaron, and part of the ark of the covenant, though the latter the Jews never could find after the Babylonish captivity. The *emerald* dish on which our Saviour was said to have eaten his last supper, was taken to Paris by the ungracious French troops; and the "Institute," on trial, found it a piece of *green glass*. They swear by these relics, they worship them avowedly, (as in the case of the cross) they consecrate them, dedicate *them* to God, and churches *to them*, and even trace miracles to *them*. I will not pursue the humiliating detail. But, surely, when the authority of the church enjoined, and the people practised such idolatry and supersrition, it was time for *protests* to sound, and *Reformation* to begin. On *this whole subject* the Council of Constantinople, and the 2d Council of Nice, were directly at issue, though in close succession one after the other. They cannot both be *right*. One said images must not be put in the churches, nor honoured by the people. The other rescinded their decisions, anathematized them, and erected and worshipped with new zeal the images which they had broken down. Which was right! Surely not both! If either was wrong, your infallibility perishes!

III. *The Church of Rome is an enemy to human liberty, and has done all in her power to stifle it.* When you defined the Reformation to be "*the religion of free thinking about the meaning of the Bible; the religion in which every man has a right to judge for himself*," (Letter 21.) you unwittingly disclosed the doctrine and spirit of your communion, viz. *that no man has a right to judge for himself*, but must receive what he is commanded to believe in *implicit faith*. The spirit of oppression begins in your church as soon as the child is born, and ends only with death—nay, if he will not submit, his "*soul after death is devoted*" as in the case of John Huss, "*to infernal devils.*" The 7 Sess. 14 Can. Coun. Trent, thus lords it over the souls of men: "Whoever shall affirm that when these baptized children grow up, they are to be asked whether they will confirm the promises made by their godfathers in their name at their baptism; and if they say they will not, they are to be left to their own choice, and not to be *compelled* in the mean time to lead a Christian life, by any *other punishment* than exclusion from the Eucharist and the other sacraments, until they repent: let him be accursed." Then, is not every person baptized in your communion liable *to force*, (where it will be tolerated) *by punishment*, besides *exclusion* from the sacraments, *if he will not submit!* Surely! where, then, is his liberty! Is he not the slave of spiritual despotism whether he will or not! Baptism thus becomes, as it has been truly said *an idelible brand of slavery;* and the church claims her slaves wherever she finds them, and condemns them to perdition when they will not *submit;* and being the "*only true*" church, they are to *be forced into* her communion, or *damned out* of it. And as this is a *cannon* of the church, involving *an article of faith*, so every true Catholic must *believe* it without doubt or faultering, viz. that *punishment* is to be *applied* to compel belief. Again: suppose the unhappy subject, (say in Italy or Spain,) when "he grows up" resolves that he will *not* "confirm the promises made in his name by his godfather at baptism," we have practical demonstration of the treatment he endures. *The inquisition is at hand.* I have always failed to fix this *eye sore* on *your* vision! You will not *see* it. But the *public* will. The INQUISITION is a court of which the Pope is head; it is his tribunal, and is established throughout the world, wherever there are Roman Catholics, and where the government will tolerate it. These bloody tribunals arrest and punish, and torture, and condemn to death for *error of doctrine;* not for transgressions of *civil* law, for they are professedly *spiritual* courts, and have to do with "*heretical pravity.*" Yet they apply *force* from first to last. The inferior of an inquisition is hell on earth. Not only have some of their victims escaped to tell us, but they have been thrown open by invading armies; and military leaders, more merciful than the ruthless inquisitors, have exposed to the gaze of an astonished world the scenes of alternate butchery and debauch, in which the ghostly fathers have glutted, as they respectively arose, their *zeal* and their *lusts*. The Bishop of Aire talks of innocent victims whose numbers have been greatly exaggerated!" But who is an *innocent* victim! one who is not a heretic! Then if a man be a heretic, he *ought to be punished!* Yes—this is the conclusion necessarily. And then of the 150,000 who suffered in the Inquisition during fifty years, *some* were innocent victims! Does not this very defence establish my position, viz. that there is no real liberty of *person* or of *conscience* under the Roman Catholic Religion! that to dissent is to be a *guilty* victim! And the alternative is submission *to*, or oppression *by* it! What is conclusive proof that the holy See sustains and approves the Inquisition is this, that it never has uttered one *word* or taken one *step* to put it down, though *one* word would have done it. Nay, so far from this, it has been the parent and the patron of it.

The spirit of Romanism, is a spirit of *persecution*. This is necessary to its nature. This I have shown at large heretofore, and you have struggled in vain through many a captious and artful page to avert the testimony of bulls, decrees, and historical evidence to that effect.

The Church of Rome is the avowed enemy of the freedom of the press. I have proved this from the Pope's circular letter. You have not denied this. I have showed its restrictions on the translation, printing, sale, and perusal even of God's holy word. I have pointed you to the *Standing Committee* at Rome who *watch* and *purify* the press. But you find safety in silence. Let me present to you a decretal by the Lateran Council held at Rome. (Sess. 10. A. D. 1515, Leo X. presiding.)

"In the same session a decretal was issued concerning the printing of books, in the following form. viz. By order of the holy Council, we in fine, ordain and decree, that *no* person shall *presume to print*, or *cause to be printed*, any *book or other writing whatsoever*, either in our city (Rome) or in any *other* cities and dioceses, unless it shall first have been *carefully examined*, if in this city, by our Vicar and the master of the holy palace, or if in *other cities* and dioceses by the Bishop or his deputy, *with the inquisitor of heretical pravity* for the diocese, in which the said impression is about to be made and unless also it shall have received, under their own hand, their written approval, given without price and without delay. Whosoever shall presume to do otherwise, besides the loss of the books, which shall be publicly burned, shall be bound by the sentence of excommunication." (Caranza, page 670.) By authority of the council of Trent, this decretal and all others of a like kind are thus *confirmed* viz. Rule 1. "*All books* condemned by the supreme pontiffs, or general Councils, *before the year* 1515, and not comprised in the present Index, are, nevertheless, to be considered as condemned." The creed also, as adopted by every Roman Catholic, requires all "to receive undoubtedly, *all things delivered, defined*, and *declared by the sacred canons and General Councils*, and *particularly* by the holy Council of Trent." These decretals, rules, &c. of Popes, and of Councils having been thus finally confirmed by your last and great Council of Trent, are now in full force; they bind every Roman Catholic upon earth; they involve an article of faith, and *must* be *believed;* they announce infallible law and *must* be *obeyed;* to reject them is heresy; to obey them brings ruin to civil liberty; yet to the present hour they are in full operation wherever the Pope has sway. Now you have this alternative, *disclaim* these decrees, and you are not a Roman Catholic; *defend* them and you are a traitor to your country. Will you defend the dogmas of infallibility and Papal supremacy at such a price!

To make this despotism over thought complete, and conscious that truth and testimony were against the "Mother church" the Holy See has applied its pruning knife to trim down the *works* which were *allowed* to appear, and even the writings of the "Fathers" have been erased, and amended to bring them in harmony with your doctrines and decrees. Evidence on this subject is both abundant and strong. Some of it I have adduced already: more is at hand, if you will meet me on this point. *Why* you entirely evade this whole subject the public must, by this time, clearly understand. As it is a *painful* and *delicate topic* it might almost seem a matter of mercy to let it slumber. I must be permitted, however, to name it to you as an item which convinced the *Reformers* that *truth* was not your friend; that free inquiry would be the ruin of your Church; and that liberty was to be sought in retiring from her iron grasp. At your pleasure we will examine this topic fully.

Once more, *civil liberty cannot flourish under the influence of the Church of Rome.* It is to the Reformation we owe, under God, all the liberty now in the world. If you take the map of the world, and strike from it those states which are now eminently Protestant, how much civil liberty will remain! How much is there in Spain! How much in Austria! How much in Portugal! How much in Italy! In this our age the power of the Pope is broken: his political consequence is gone; and no wonder, (as is said in a letter lately written from Rome) it is currently fore-boded in the *eternal city* that the present will be the *last Pope*. But where he reigns, and while he reigns, men cannot be free. It is impossible. Hence he must soon finally and irreparably fall; for he *will* not change, and the system cannot long survive that inextinguishable love of liberty and growing light of knowledge, which the God of providence and truth is sending forth upon the nations.

Here then are *three leading errors* in the *doctrine* as well as the *practice* of the Church of Rome, showing her manifest departure from the religion of Christ, and calling aloud for Reformation, justifying, nay; forcing a *protest* from every friend of truth. I suppose your *discretion* will pass these by, as you have done the long catalogue of cognate errors already exposed in my previous letters But our readers will not pass them; nor will your suffering cause find shelter in your silence.

I now proceed to notice your attack on the "Protestant Religion."

And 1st. You have admitted fully (Letter No. 23.) "that what are called 'orthodox' tenets among Protestants are all found in the Catholic Church;" and "that the Reformers in going out from the Church carried them forth," such as "the doctrines of the Trinity and divinity of the Son of God, the doctrine of original sin, and the atonement through the death of Christ." (See your Letter, No. 23.) And (in the same letter) "you admit, *for argument sake*, that the Religion of Christ, established in its purity by the Apostles, gradually became corrupt; and was finally restored to its primitive purity by the event called the Reformation:" you say "starting even from this extravagant supposition, you will find it a difficult task to prove that the Protestant Religion is the Religion of Christ." Now by the first admission Protestants are "orthodox" in certain "tenets," and in such, they *agree* with *your* Church, for "they brought them out from her." By the second, admission, the *other tenets* of your Church being *errors*, it follows as an irresistible consequence, on your own principles,

that "orthodox," "Protestants" are the only true Christians in the world. For you admit that all we hold, of the truth, we got from you; that all you *hold* which we *refused* to bring away is *false;* therefore, we *hold* all that is *true*, and what we reject is *false;* hence the discussion, on your part, is at an end.

2. As to the *character* of the Reformers, *your reasoning is absurd.*

If all you say of them is true, the case stands thus: They were *fallible* men; so *we* hold them to have been; and emerging from the long night of darkness and death which the Papacy had spread over Christendom, no wonder if they had faults, and errors too. *They* are not our *guides*, but the Lord and his Apostles, speaking in the Bible. They were *Reformers* such as often appeared in the Old Testament Church, not to give a *new* Religion, but to *restore* the old. We call no man "*Father*," and only follow *them* so far as they follow *Christ*. Suppose they had all the defects you fasely charge on them, and held some opinions which were not true; yet as the Reformation was necessary, and the religion of Protestants looks to the *Bible* as the only infallible rule of faith and practice, it affects us not. But with your Church it is far otherwise. A large party in it believes in the Pope's infallibility. This is especially the system of the Jesuits, and of Italy at large. Now on their principles your Church is irreparably ruined. *Fifty apostate Popes* in one long black line, are mentioned, by one of your writers; many Popes, Baronius tells us, were elected and ruled by strumpets; divers others came in by Simony; others still filled with their bastard progeny, the highest offices of the Church; some dealt in poison and sorcery; one sacrificed to idols; several Popes reigned at once; a woman it is said once filled the Papal Chair; and incest, debauchery, civil war, and unnumbered crimes characterized the *holy* See for more than a century. And, now, pray tell me, where was the infallible Head of the Church, and what sort of a Church was that which sustained, and followed such monsters of iniquity! But if you say the Pope was *not* infallible, (as surely you must,) what becomes of your argument under the second question, viz: "reviewing the doctrines and characters of the Reformers, is there any, even the smallest evidence, that the Spirit of God had aught to do with it!" Yet this is your *great* argument against the Reformation! On your own showing then, the Church of Rome does not hold the religion of Christ; to protest was a right; and Reformation was a duty.

3. But *you have grossly slandered the Reformers.*

In the first place, it is very remarkable, that in many cases you studiously omit all references by which your quotations can be identified and exposed. In the next place, where you give the references, I have tried in vain to find some of the passages to which you refer. From this I cannot doubt that you quote second hand from Jesuit authors, with whom it is a duty to falsify when ecclesiastical utility requires it. In the third place, your glaring perversion of Luther, which I exposed at the close of my last letter, is a living monument from which we learn how little reliance is to be placed on your quotations. I say this with regret; but what follows proves it necessary. In your Letter No. 23, you made Luther say, "let this be your rule in interpreting the Scriptures; whenever they *command* a good work do you understand that they *forbid* it; that is, Luther's rule was, to contradict Scripture and encourage bad works! Such was the language you made him hold. I quoted in answer, (to which I refer the reader,) the *whole* passage, when lo, we find the disjointed member of the sentence taking its place, *honestly*, and making Luther urge good works in God's strength, according to God's word, and to God's glory! Pressed by the exposure, you venture in the last Letter (No. 25,) to give a new version of your quotation from Luther, and tell us "the sense of my quotation (from Luther) was to show that he denied *free will in man*, denied the *possibility* of keeping the Commandments, or of *doing good works*." This, truly, is strange self-conviction! You first pervert his meaning, and then deny your own statement. Such is the process by which you would expose the Reformation! Luther was but a *man*, and yet such a man as no slander can pull down. It is well for truth that he had other historians besides my Rev. opponent. Erasmus says, (see Tom. 3. in Epist. ad Albert) "if I favour him, it is because he is a *good man*, a thing his very enemies acknowledge. This I observe that the best men are the least offended with his writings." Frederic, Duke of Saxon, said, "Erasmus did truly point out Luther's two chief faults, that he meddled with the Popes *crown* and the Monks *bellies*." Guiccard (His. Ital. l. 13. p. 380.) tells us, "many conceive that the troubles raised against Luther, had their origin in the *innocency of his life* and the *soundness* of *his doctrine*, rather than in any thing else." Sir James M'Intosh says, of Luther, (see Hist. of England, chap. 5. vol. 2.) "Martin Luther was of a character thoroughly exempt from falsehood, duplicity, and hypocrisy—it was fortunate also that the enormities of Tetzel, found Luther busied in the contemplation of the principle which is the basis of all ethical judgment, and by the power of which *he struck a mortal blow to superstition*, viz: 'men are not made righteous by performing certain actions which are externally good; but men must have right principles in the first place, and then they will not fail to perform virtuous actions:' the general terms which are here used, enunciate a proposition, equally *certain and sublime*, the basis of all pure ethics, the cement of the eternal alliance between morality and religion. *From the promulgation of this principle may be dated the downfall of superstition.*" And now shall we believe the illustrious historian or the interested priest? It were easy in the same way to defend the other honoured names, which you have held up, so falsely, to public infamy. We give the above only as a specimen, and design hereafter to do justice to their characters and writings.

4. *Your four questions* are assuming the place of *your ten heads*, and are progressively meeting their fate. You seem to have no ideas beyond them, and by repeating them again and again, even after they are all answered, make it apparent, that you intend no defence of *your* octrines, while you have little to say against our own. As to the Greek church, which is as ancient as your own, I did not, as you know, claim her as agreeing with ourselves in all points; but stated, what you also know, that she protested against purgatory, human merits, supererogation, forbidding the use of the Scriptnre, worshipping images; the sale of masses, extreme unction and infallibility. So far you will allow she was a *Protestant*. Your remarks on the Waldenses, are not worthy of notice. They entirely evade the abundant testimony brought by me, from your own writers. They contain nothing; and ex nihilo nihil fit. The dialogue with which you amuse your readers is *unanswerable*. You must have been reading Corderius's Colloquies, or the "Courtship of Cock Robin and Jenny Wren," when its fine conception was first imparted to your mind!

5. *The doctrinal unity of the Reformed*, as expressed without collusion, and almost simultaneously is one of the most remarkable events in the history of the church. If, instead of cavilling over garbled extracts from individual writers, you will take up these FORMULARIES, which were published over Europe at the commencement of the Reformation, you may see in them the Protestant Religion. No less than TWELVE of these, containing essentially the same doctrines, and now extant. They are the Augustan, the Tetrapolitan, Polish, Saxon, Bohemian, Wittemberg, Palatine, Helvetian, French, Dutch, English and Scotch Confessions. They issued at the call of God, from millions of minds in Germany, Switzerland, France, Holland, England, and Scotland. In due time, (and though you ridicule the sentiment which it conveys, yet let me say,) *if God permit*, I propose to show the essential harmony of many of these confessions with the word of God, with the earliest creeds, councils, and fathers, and also with each other; and thus to display the Christianity, antiquity, and unity of the Protestant religion. In contrast with this shall be made to appear, still more, the total *novelty* of your peculiar doctrines, and the abounding variations of Popery for 1200 years.

I terminate this letter with bishop Jewel's famous challenge, which he often uttered but which never was accepted. "If any learned man of our adversaries, or all the learned men that be alive, be able to bring any one sufficient sentence out of any old Catholic doctor, or father, or general council, or Holy Scripture, or any one example in the primitive church, whereby it may clearly and plainly be proved, during the first six hundred years, 1. that there were at any time any private masses in the world: 2. or that there was then any communion ministered unto the people under one kind: 3. or that the people had their common prayer in a strange tongue that the people understood not: 4. or that the Bishop of Rome was then called an Universal Bishop, or head of the Universal Church: 5. or that the people were then taught to believe that Christ's body is really, substantially, corporally, carnally, or naturally present, in the sacrament: 6. or that his body is or may be in a thousand places or more at one time: 7. or that the priest did then hold up the sacrament over his head: 8. or that the people did fall down and worship it with godly honours: 9. or that the sacrament was then, or ought now to be, hanged up under a canopy: 10. or that in the sacrament after the words of consecration there remained only the accidents and shows, without the substance, of the bread and wine: 11. or that then the priest divided the sacrament in three parts, and afterwards received himself alone: 12. or that whoever had said the sacrament is a figure, a pledge, a token, or a remembrance of Christ's body, had therefore been adjudged for an heretic: 13. or that it was lawful then to have thirty, twenty, fifteen, ten, or five masses said in the same church in one day: 14. or that images were then set up in the churches to the intent the people might worship them: 15. or that the lay-people were forbidden to read the word of God in their own tongue: 16. or that it was then lawful for the priest, to pronounce the words of consecration closely, or in private to himself: 17. or that the priest had then authority to offer up Christ unto his Father: 18. or to communicate and receive the Sacrament for another, as they do: 19. or to apply the virtue of Christ's death and passion to any man by means of the Mass: 20. or that it was then thought a sound doctrine to teach the people that Mass, *ex opere operato*, (that is upon account of the work wrought) is able to remove any part of our sin: 21. or that any Christian man called the Sacrament of the Lord, HIS GOD: 22. or that the people were then taught to believe that the body of Christ remaineth in the Sacrament as long as the accidents of bread and wine remain there without corruption: 23. or that a mouse, or any other worm or beast, may eat the body of Christ, (for so some of our adversaries have said and taught): 24. or that when Christ said *hoc est corpum meum*, (this is my body) the word hoc (this) pointed not to the bread, but to an *individium vagum*, as some of them say: 25. or that the accidents, or forms, or shows, of bread and wine be the Sacraments of Christ's body and blood, and not rather the very bread and wine itself: 26. or that the Sacrament is a sign or token of the body of Christ that lieth hid underneath it: 27. or that ignorance is the mother and cause of true devotion—The conclusion is, that I should then be content to yield and subscribe."

Yours, &c. JOHN BRECKINRIDGE.

Slavery in the United States.

In last week's paper we noticed a pamphlet just published, entitled' "Hints on Colonization and Abolition, with reference to the Black Race." We present our readers with the following impressive extracts:

What, it may asked, have we to do with slavery? And to whom is such a question addressed? And of what slavery is it predicated? With the *legal* rights of the master, or the legal wrongs of the slave, in Georgia or the Carolinas, a citizen of Ohio has surely no legal right to interfere. So it is equally clear that no citizen of the United States has, as such, the right to interfere with the civil regulations of England, or the religious institutions of China. But will any man dispute our right to discuss the wrongs of English oppression, or pray and labour for the dispersion of Chinese darkness? There was not less true philosophy than touching pathos in that noble sentiment which drew down the plaudits even of heathen men, *Homo sum; nil humani alienum a me puto.* There is no state of man, which might not have been ours, or may not be our children's. All that relates to men, relates to us; and the same rules by which our rights are established, are applicable to all who are enabled to enforce them; and the same pretexts upon which the rights of others are subverted are applicable to us, as soon as we are weak enough to be subdued. As men, then, we have a right to speak, and argue freely, on all that relates to man. As Christian men, this sacred right becomes high duty to our Master; and as free Christian men, it is among the noblest privileges and distinctions of our estate. But limit the privileges as you will, to me at least there is no restriction, if there be liberty to any.

What, then, is slavery? for the question relates to the action of certain principles on it, and to its probable and proper results; what is slavery as it exists among us? We reply, it is that condition enforced by the laws of one half the States of this confederacy, in which one portion of the community, called masters, is allowed such power over another portion called slaves; as,

1. To deprive them of the entire earnings of their own labour, except only so much as is necessary to continue labour itself, by continuing healthful existence, thus committing clear robbery;

2. To reduce them to the necessity of universal concubinage, by denying to them the civil rights of marriage; thus breaking up the dearest relations of life, and encouraging universal prostitution;

3. To deprive them of the means and opportunities of moral and intellectual culture, in many States making it a high penal offence to teach them to read; thus perpetuating whatever of evil there is that proceeds from ignorance.

4. To set up between parents and their children an authority higher than the impulse of nature and the laws of God; which breaks up the authority of the father over his offspring, and, at pleasure separates the mother at a returnless distance from her child; thus abrogating the clearest laws of nature; thus outraging all decency and justice, and degrading and oppressing thousands upon thousands of beings created like themselves in the image of the most high God!

This is slavery as it is daily exhibited in every slave State. This is that dreadful but unavoidable necessity," for which you may hear so many mouths uttering excuses, in all parts of the land. And is it really so! If indeed it be; if that "*necessity*" which tolerates this condition be really "*unavoidable*" in any such sense, that we are constrained for one moment, to put off the course of conduct which shall most certainly and most effectually subvert a system which is utterly indefensible on every correct human principle, and utterly abhorrent from every law of God,—then, indeed, let ICHABOD be graven in letters of terrific light upon our country! For God can no more sanction such perpetual wrong, than he can cease to be faithful to the glory of his own throne!

But it is not so. Slavery cannot be made perpetual. The progress of free and just opinions is sapping its foundations every where. In regard to this country, no political proposition is capable of clearer proof than that slavery must terminate. And the importance of the thing itself, and its direct relevancy to the matter in hand, demand a few words in illustration of this point.

We utter but the common sentiment of all mankind when we say, none ever continue slaves a moment after they are conscious of their ability to retrieve their freedom. The fact of the existence of that ability is matter of conjecture or calculation, and can never be solved but by experiment. It is possible, therefore, for men to err, and suppose they are not strong enough, long after they are so, and thus continue in bondage, when they are capable of being free. And on this idea proceed all the systems which require slaves to be kept in ignorance. But men seem to forget that all the natural impulses prompt us to err on the other extreme, and thus produce premature commotions, and partial and desperate insurrections. Under a higher state of knowledge on the part of the blacks, the Southampton affair would never had occurred. It is no part of our purpose to inquire as to the time when these principles would be mature in this nation. But it is worthy of a moment's thought, that the constant tendency for fifty years has been to accumulate the black population upon the southern States; that already in some of them the blacks exceed the whites, and in most of them increase above the increase of the whites in the same States, with a ratio that is absolutely startling; that the slave population could bring into action a larger proportion of efficient men, perfectly inured to hardships, to the climate, and privations, than any other population in the world; and that they have in distant sections, and on various occasions, manifested already a desperate purpose to shake the yoke. It is our deliberate conviction, that if this Union were dissolved, in half a century, the sugar and rice and cotton growing country would be the black man's empire. In such an event—which may God avert—and such a contest may it never come,—we ask not any heart to decide where would human sympathy and earthly glory stand; we ask not in the fearful words of Jefferson, what attribute of Jehovah would allow him to take part with us; we ask only—and the answer settles the argument—which is like to be the stronger side?

Slavery cannot endure. The just, and generous, and enlightened hearts and minds of those who own the slaves will not allow the system to endure. State after State, the example has caught and spread—New England—New York—the middle States on the sea board; one after another have taken the question up, and decided it, all alike. The state of slavery is ruinous to the community that tolerates it, under all possible circumstances; and is most cruel and unjust to its victims. No community, that can be induced to examine the question, will, if it be wise, allow such a canker in its vitals; nor, if it be just, will permit such wrong. We argue from the nature of the case, and the constitution of man; we speak from the experience of the States already named; we judge from what is passing before us in the range of States along the slave line, in Maryland, Virginia, and Kentucky; from the state of feeling on this subject in foreign countries, and from the existing state of opinion throughout the world. The very owners of slaves will themselves, and that, we hope at no distant day, put an end to the system.

But more than all, He who is higher than the highest, will, in his own good time and way, break the rod of the oppressor, and let all the oppressed go free. He has indeed commanded servants to be obedient to their masters; and it is their bounden duty to be so. We ask not now, what the servants were, nor who the masters were. It is enough that all masters are commanded to "give unto their servants that which is just and equal!" and to what feature of slavery may that description apply! Just and equal! what care I whether my pockets are picked, or the proceeds of my labour are taken from me? What matters it whether my horse is stolen or the value of him in my labour be taken from me? Do we talk of violating the rights of masters, and depriving them of their property in their slaves. And will some one tell us, if there be any thing in which a man has, or can have, so perfect a right of property, as in his own limbs, bones, and sinews? Out upon such folly! The man who cannot see that involuntary domestic slavery, as it exists among us, is founded upon the principle of taking by force that which is another's, has simply no moral sense. And he who presumes that God will approve, and reward habitual injustice and wrong, is ignorant alike of God, and of his own heart. It is equally easy to apply to the institution of slavery every law of Christianity, and show its repugnance to each and every one of them. Undeniably it is contrary to the revealed will of God, and so the General Assembly of our Church have solemnly, and righteously, and repeatedly ordained. "We consider," says that body in 1818, "the voluntary enslaving of one part of the human race by another, as a gross violation of the most precious and sacred rights of human nature; *as utterly inconsistent with the law of God*, which requires us to love our neighbour as ourselves: and *as totally irreconcileable with the spirit and principles of the Gospel of Christ* which enjoins that all things whatsoever ye would that men should do unto you, do ye even so unto them." (1 Digest, pp. 341, 342.) And who will dare to say, that the Holy One of Israel will approve of and perpetuate that which is "inconsistent" with his own law, and "irreconcileable" in its repugnance to the Gospel of his Son? It cannot be; it will not be. Nature, and reason, and religion unite in their hostility to this system of folly and crime. How it will end time only can reveal; but the light of heaven is not clearer than that it must end.

Now just in this contingency the scheme of African Colonization comes forward; and, taking for granted, that slavery is an evil of enormous magnitude, both personal and social, it offers in the first place to relieve the country of one of the direst results of slavery, namely, the free black population, in a manner cheap, certain, and advantageous to all the parties; and in the second, it offers to the master of slaves, the highest possible inducements to free his slaves, by showing him how he may do it, in a manner at once humane, wise, and full of promise to the slave, the master, the country, and the whole world! Was ever a plan more timely? Was one ever more replete with wisdom, and foresight, and benevolence?

Preaching to Slaves.

A gentleman in Albemarle County, Va. writes to the editor of the Philadelphian, on the want of ministers at the South, particularly for the instruction of the slaves. He says:

'A surprising change has taken place here in relation to our population. Great anxiety may be said to *prevail* on the subject of their having religious instruction. The way is opening rapidly for the introduction of missionaries to the blacks. I know of no neighborhood where a field of usefulness among this people may not be found, wide and inviting in the extreme. And can any heathen be found on this wide earth, whose claims upon missionaries are more urgent and affecting? I know of none. In support of these remarks, I beg leave to make the following statement.

A gentleman now resides near this place, who owns about two hundred and fifty slaves. For the last two or three years, he has made special efforts to have the gospel preached to them. The consequence of this is, that their whole appearance and condition have been improved surprisingly.—About thirty of them have become professed Christians, and upwards of ninety members of the Temperance Society. The gentleman is exceedingly anxious to procure a man to live in his family and labor especially among them, and at the same time make occasional excursions into the surrounding country. For such service he will furnish every accommodation in respect to board, provide the laborer with a horse and pay him one hundred dollars in money.'

We have no doubt that in every point of view, these are the most important movements of any, in regard to the real welfare of the people of color. The question of Colonization, or of immediate emancipation, is of secondary importance, compared to the question of being saved or lost.

The October Sermon.

We venture to remind our readers of a resolution adopted at the Sunday-school Teachers' Convention in May last:

"*Resolved*,—That all ministers of the gospel in the United States, who feel an interest in the cause of Sunday-schools, be requested, on the first Sabbath in October, or on some other Sabbath as near that time as may be most convenient, to preach a sermon particularly addressed to parents and guardians, urging upon them the necessity of a more cordial co-operation in the work of Sunday-school instruction."

A plain statement of the duty of religious education, of the aids offered to Sunday-schools, and of the duty of parents, not only to encourage them, but to attend to the preparation of their children, would do much service in every congregation. The consideration of the subject would awaken the attention of the preacher, incite his church, promote religion among his people, and encourage the teachers.

As ministers may forget the proposal, we would recommend that the teachers of every school in the land make a formal request of their pastor or their minister for the time being, to fix an early day for the purpose. It should be attended to immediately wherever there are no circumstances (if such can exist) to render it inexpedient.

The Catholic Herald.

In reply to the denial of this paper to the fact stated in the Sunday-school Journal from the Lutheran Observer that a Roman Catholic priest had recently joined the Lutheran church, the late editor of the Observer says,

I can assure the Protestant public that the announcement respecting the conversion of Mr. Peixota *is* true; it is not a "Protestant lie;" it was openly stated before the synod when he applied for examination and admission; he was examined with especial reference to the errors of popery and the genuineness of his conversion. He has now the pastoral charge of several churches in the interior of Pennsylvania, and firmly adheres to Protestant truth, which by the grace of God, he has been led to embrace. All these things can be substantiated by many witnesses if necessary.

In November last the Rev. John Burke, formerly a presbyter of the Roman Catholic church, was admitted to the ministry of the Protestant Episcopal church in Virginia.—*S. S. Journal.*

Conversion of Roman Catholics.

The conversion of several Roman Catholics in the parish of St. Stephen's, France, has been already mentioned. It appears that the truth is still making progress there, notwithstanding the singular opposition of the Romish curate and his tools. The following facts are mentioned:

A poor laborer who had a wife and three children to support, left his employment rather than give up his New Testament, which his employer wished to take from him. Another laborer was called upon by five creditors in one day, all demanding immediate payment, although they had before agreed to wait. The next day he was sent for by the curate, who told him that Heaven was punishing him for having gone to the Protestant church, by sending all his creditors, the same day, to threaten to sell all he had at auction! The poor man, who saw the hand of the curate, instead of that of Heaven, engaged against him in the affair, persevered, and attended Protestant worship the next day.—A young woman who kept a school for little girls, became a reader of the word of God and attended the Protestant church. Her pupils were immediately taken away. She opened another in a different place, which was soon full;—but, thanks to the attention of the priests, her pupils were ere long again removed. She commenced a school in a third neighborhood, and two others were soon opened near by to thwart her. The poor and pious girl could not do otherwise than let her enemies triumph in this way, but continued none the less attached to the Gospel. —*Boston Recorder.*

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, SEPTEMBER 18, 1833.

REMOVAL.

☞ *The Office of the Western Luminary is removed to the room over the store of Caleb Worley & Co. on Main street, opposite the Court-house; where orders for all kinds of Printing will be thankfully received and promptly attended to. Entrance through the passage, second door below Mr. John Norton's Apothecary Shop.*

☞ *Those of our county subscribers who have heretofore received their paper at Mr. A. T. Skillman's Book Store, will please call for it in future at the office.*

☞ Mr. CHARLES FITZPATRICK, authorized agent for the Luminary, is now travelling through this state, in prosecution of the business of his agency. The friends of our paper will please to lend him their aid in procuring subscribers and making collections.

Rev. Dr. CLELAND is authorized agent for our paper in Mercer and the adjoining counties.

Camp-Meeting.

The Camp-Meeting which has been already advertised in our paper, to be held on the farm of David Castleman, Esq. near Mount Horeb Church, will commence to-morrow. Several clergyman from a distance are expected to attend the meeting.

Centre College, Danville, Ky.

We are gratified to perceive, that this important and interesting institution experiences no diminution of its prosperity. On the contrary, it continues to rise in the public estimation, in a corresponding ratio with the exertions made by the faculty and trustees to increase its advantages. It is generally known to the public, that a considerable accession has, within a year or two, been made to the faculty, and that the facilities for acquiring a thorough collegiate education have been greatly increased, by the addition of extensive philosophical apparatus, increase of the library, &c. The institution, in these respects, is now inferior to none west of the Alleghanies.

The prosperity of the College has so advanced, and its funds so increased, that a single effort, such as ought to be made in its behalf, by the friends of sound literature and sound morals in the west, would place it on a foundation that would make its usefulness incalculable. Such an effort on the part of the friends of the institution in Kentucky, would make it practicable so to reduce the expenses of education, as to place it entirely within the power of almost every individual in the community, to become a thorough classical scholar. We invite the attention of the public to this subject.

At the request of a number of young men, graduates of the institution and others, an engagement has been made by three of the officers of the College, who are fully competent to the task, for teaching a Theological class during the ensuing year. A Theological education may thus be obtained at Danville, much cheaper than at most of our Theological Seminaries.

Pearson's Analysis of the Principles of the Divine Government.

A new work, with the above title, was put into our hands, a day or two since, by a clerical friend. We have barely had time to turn over some of its leaves in a cursory manner.—Our partial examination of the work, however, has enabled us to perceive, that the author, —Rev. Abel Pearson, of Tennessee,—wields no ordinary pen. The production bears the impress of great originality of thought and striking powers of illustration. The notice of this work inserted in to-days paper, is from an individual well qualified to judge of its merits.

New-York Controversy ended.

This spirited discussion, which has been carried on for several months between the Rev. Dr. Brownlee of the city of New-York, and Messrs. Power and Levins, Roman Catholic priests, has been brought to a close. The priests have retired from the field. They directed a letter to Dr. B. dated August 8, informing him that their controversy with him *had terminated on their part.* Dr. Brownlee states, that he has not yet said all that he desires to say upon the subject. He still continues his letters, addressing them to the members of the Roman Catholic church.

Meeting of the American Board of Commissioners.

We learn from the New-York Evangelist, that the twenty-fourth annual meeting of the American Board of Commissioners for Foreign Missions, will be held at Philadelphia, on the 18th inst. (to-day.) The sessions of the Board will commence at 10 o'clock. The annual sermon, by Rev. Thomas McAuley, of New-York, will be preached in the evening. The annual report will be read on Thursday evening; and addresses delivered by different gentlemen.

FROM OUR CORRESPONDENT.

Monticello, Wayne Co. 30th August, 1833.

MR. Editor:—Nothing can be more gratifying, not only to the christian and philanthropist, but to every sincere patriot in our country, than the present energetic and widely extensive efforts in the cause of the temperance reformation. For the success of these efforts we are undoubtedly much indebted to the continued and unwavering zeal of able and distinguished advocates of the cause, in the Eastern or middle states, as well as within our own borders. The press and the pulpit have long been enlisted in its favor, and at the present day, even the enlightened and liberal lawyer stands forth its warm and fearless defender.—Although fully aware that the suppression of that long catalogue of crimes produced by intemperance, must tend materially to depreciate his otherwise lucrative profession, still the worthy advocate seems now to be governed by other and far higher motives; and we hence behold him the real, instead of the pretended, advocate of justice. And rarely, indeed, do we find that intelligent man, so little acquainted with his duty to himself or to society, who will now boldly and honestly express the old thread-bare objection: "I am a free man—I can govern myself—If I make no promises, I shall break none," &c. &c.—An objection which might with as much propriety be made by the hardened criminal against the violated laws of his country. No! too much information has been disseminated through the community to permit any reflecting mind, to consider for a moment, this a serious objection; and the discovery is at length generally made, that we can find no neutral ground; but that we must either be resolved to give our influence in aid of the temperance reformation, or surrender ourselves to be ranked among its decided opponents. 'Tis true, however, we occasionally meet with enemies of the temperance associations, whose character and standing in society are nevertheless respectable.—But their numbers are few; and their endeavors for accomplishing their objects are *prima facie* evidence of their unholy motives. Ridicule and sophistry are called to their aid, or, like the editor of a neighboring print, they are so very *patriotic*—they are so deeply impressed with a sense of those inestimable privileges, bought by the blood of our fathers, that their sensibilities are much shocked at hearing such *inappropriate* subjects as temperance discussed on the anniversary of our independence. Very sensitive indeed!—A patriotism worthy the age of Louis XVI; and perhaps of Jack Cade himself!—But such endeavors must ever be futile, and can only exhibit their entire inefficiency for attaining their ends.

But, Mr. Editor, notwithstanding the present flattering prospects every where around us, still united and untiring exertion is necessary to complete the great work so successfully commenced. For this purpose, information of what is done, and of what remains to be done, should be frequently collected. Subsidiary to this suggestion, I will therefore inform you, that a Temperance Society was formed in this place, on the 26th of February last, of twenty-one members. Subsequent to which, it has been gradually increasing, till at present it numbers one hundred and eleven. A society was also established some time previous for the suppression of treating at elections; in which are between two and three hundred members. The united influence of these two societies on the moral state of the community, is apparent. It is now rare, that, on any of our public days, we see any unlicensed or tumultuous riots in the streets, or any poor infatuated being being, at night, staggering to his desolate home. But a degree of good order has been observed at such times highly auspicious to the growth of morality.—With regard to the candidates, during their electioneering canvassing, I believe not a single gallon of ardent spirits has been used by either, or any of them, for purchasing votes in this county; and but very little comparatively, (and this probably by the discomfited candidates' has been used for this purpose in this Congressional District.

Such have been our efforts in this section of the country, and such have been their effects, to give you a knowledge of which, is the object of the present communication.

Yours, &c. T.

SIXTH ANNUAL REPORT OF THE AMERICAN TEMPERANCE SOCIETY.—This document has just been issued from the press. It is an octavo pamphlet of 112 pages. We have barely had time to glance at its pages, and consequently cannot speak of its merits. Judging from the table of contents, however, we doubt not it is —as was its predecessors—able and stirring.—It can be procurred at the principal bookstores in all the eastern cities, at the very low price of 25 cents per single copy, or $2 25 per dozen. We hope it may obtain an extensive circulation. The avails of all the copies sold, are to be devoted to the circulation of the publication throughout the country.

THE WESTERN PHILANTHROPIST.—This is the title of a new paper, issued from the press of the Nashville "Revivalist;" and conducted by the editor of that paper. The first number of this paper has just been received. It is to be devoted chiefly to the important subject of Temperance. Regarding the first No. as a fair specimen of the publication, we doubt not it will exert a salutary influence on the noble and truly philanthropic cause it is designed to promote. We sincerely hope it may obtain an extensive circulation. It is published monthly, at fifty cents in advance.

We learn from the last number of the Missionary Herald, that the receipts of the American Board of Commissioners for Foreign Missions, during the month ending the 15th of August, were $11,231 28.

For the Western Luminary.

"A good name is rather to be chosen, than great riches."—Prov. 22: 1.

Mr. Editor—In a former communication, I endeavoured to call the attention of your readers, to what I believe, a glaring sin among Christians—the practice of ransacking and exposing the weaknesses and foibles of each other—and endeavouring by the most unjustifiable and unchristian measures, to depreciate, or ruin another's reputation.

As nothing is more valuable, to a man in any situation or avocation in life, than a good reputation, this mean and wicked practice ought to be frowned out of countenance, and banished from the society of all good people, and especially Christians.

I wish therefore the privilege a little further to illustrate the character of some of the practices there defined, and show their inconsistency with christian morality. And here the heart and conscience of every sincere and honest Christian, will acquiesce in the declaration of the Psalmist: "Behold thou desirest truth in the inward parts." Ps. 51: 6. "Lord who shall abide in thy tabernacle? Who shall dwell in thy holy hill! He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth *not* with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Ps. 15: 1–3. But is it not manifest, that many who profess to be christians, forget that these are the principles by which they have promised to be governed! I mean those who are guilty of habitual *tattling*, and *defamation*, and those who delight to listen to their *clatter*—for if there were no *open ears*, there would be no *news carriers*—and the apparent approbation of the one, is the reward of the other.

The old rule is good, and accords with the spirit of the Gospel. "If ye can say nothing good of your neighbour, be silent." There is no law against commendation, until it is degraded to mean flattery, and then it becomes unchristian, because prompted by insincerity, or some intriguing design. "Keep thy tongue from evil, and thy lips from speaking guile," and "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."—"Charity rejoiceth not in inquity, but rejoiceth in the truth." That is, is not ready to take up, and circulate a reproach against his neighbor.

But how readily do many Christians catch at the report of any impropriety, or discretion, into which a brother may fall: and if the matter be too trivial to be of importance, they find no difficulty in exaggerating it by false appendages and misrepresentations, so as to insure an injury to the cause of Christ. This would be the natural course of the enemies of religion. And Christ says, "he that is not for me is against me"—and by such "he is wounded in the house of his friends." I know that many are heedless in this matter—but the wound to the cause is no less deep, nor less certain; and it evidences that they are not governedby the right spirit—and that they do not "prefer Jerusalem above their chief joy." For "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

This is a grieveous sin against Christ, against the Church, and against the souls of men.

1. Because it is a manifest violation of the law of love: "Thou shalt love the Lord thy God—and thy neighbor as thyself."

2. It is a plain violation of the "golden rule," which says, "as ye would that men should do unto you, do ye even so to them."

3. It is directly in the face of the law of equity, which says, "judge not that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

4. Because there are very few, if any sins more frequently prohibited and denounced in the word of God than this. "Thou shalt not go up and down as tale-bearer among thy people." "Thou shalt not raise a false report: put not thy hand with the wicked to be an unrighteous witness." "Thou shalt not bear false witness against thy neighbor." To originate, circulate, or countenance a false report against any one, with a desire to injure him in the esteem of others, or with a willingness to occasion in him painful feelings, is a direct violation of this command. And it should be known and remembered by us, that *misrepresentations* of the *truth* are *lies* in the sight of God, and are more *pernicious* than *assertions fabricated* without any *foundation*, because more easily credited and much more difficult to be removed.

5. Because it is slander. And he that uttereth a slander is a fool. "Whoso privily slandereth his neighbor, him will I cut off." Ps. 101: 5. It is no apology to any slanderer to be able to say, that he did not invent the report to which he gives currency: or that he cannot tell whence it originated. Whoever will not take pains to contradict and discredit slanderous reports, when he has good reason to believe them such, is himself a slanderer.

6. But our own characters are vulnerable—and slanderors ought to recollect, that if their actions were scrutinized, and their motives judged, they too would need the commiseration and forbearance of their neighbors. And there may often be more guilt in the publication of a crime, than in the thing itself; and the slanderer may in this very thing be cherishing a worse spirit, and indulging a worse habit, than the one which he is exposing.

7. Again, this disposition is characteristic of moral deformity—and this business is the business of *bad* men. When I see a man, who is always talking about his neighbors, publishing their foibles and faults—ascribing their actions to bad motives—and censuring the manner in which every thing is done by them. I mark that man as *rotten* at the *core*, and the more you know of him, the more this fact will be confirmed. His conduct in this matter arises from envy, from a sense of moral inferiority, a desire to rise upon the ruins of others, and by holding up to public view the crimes of others, to divert the attention from his own.

And yet I am truly fearful that too many profess the name of Christ, who manifest too much of this spirit. But I am sure the humble christian who hungers and thirsts after righteousness, will not, cannot, willingly indulge in it.

H.

For the Western Luminary.

Pearson's Analysis

Of the Principles of the Divine Government.

This is a new work, lately published in Athens, Tennessee. The author is a distinguished minister of the Presbyterian church, and has acquired much celebrity by his originality, profound researches, and especially by the accuracy of his calculations, made in the years 1811–12, in reference to the downfall of Napoleon Bonaparte—*a calculation from the Prophecies, accurate even to a day.* The topics discussed in this work, are of the utmost importance, and include most of the subjects, generally embraced in regular systems of Divinity. It is very highly recommended by the Rev. Thomas H. Skinner, D. D. of the city of Philadelphia, by the Rev. James Patterson, of the same place, by the Rev. John Cotton Smith, of Charon, Conn., by the Rev. Isaac Anderson, D. D. Professor of Theology, in the Southern and Western Theological Seminary, and also by others. It is certainly a work of a very superior cast, and destined to attract very great attention.

Mr. Pearson's views of the Prophecies, are very peculiar, stirring and interesting, and for the most part, *unlike* those of any other Commentator. On this subject, the Rev. Isaac Anderson, D. D. says, "the value of his treatise on the Prophecies, is above all price. The Bible, and the Bible alone, furnishes the data on which his calculations are based. If these data are rightly assumed, then the calculation has all the precision of Mathematical exactness; and it would be difficult to shew that the data are not taken in their true sense." And again he says, "I have been familiar with his calculations since the year 1812, or the beginning of 1813, and have had a copy of them ever since."

The Publisher of this book, observes in his advertisement, that "he feels confident that the important subjects brought to view in it, the lucid manner in which these subjects are handled, *the grand transactions* which it discloses from the Prophecies, as about to take place, combined with the present aspect of the *Church*, and the actual movements of the world, cannot fail to render this publication peculiarly acceptable not only to the *Church*, but to the *world*, at this eventful era. And thus admonished of the things that must shortly be done—that God is stretching his arm over the nations, and bringing the redemption of His people—the Church in Abraham's faith, and with Abraham's zeal, may be encouraged to gird on the whole Gospel Armor and stand forth for the Fight; for her leader at the head of the Gospel Host, "rideth forth, conquering and to conquer." And the great men—the mighty men—the rulers and the nations may know, that "the hook of the Lord is in their nose, and his bridle in their mouth: that His counsel shall stand, and He will do all His pleasure; that he has numbered the days of the triumph of the wicked, and He is arising to trample them in His fury." Then let him that readeth *understand*, judge, and promptly decide for himself, whether he takes his stand for the Prince of Peace, or for the Powers of Darkness. "For the time is but short, and the days are few and evil."

We certainly live in the most interesting and extraordinary age that ever the world saw;—and if Mr. Pearson is right in his calculations and interpretation of the Prophecies, then indeed shall we speedily witness the commotion and uprooting of nations—the triumph of Christianity, and the full blaze of the Millennial glory. Such prospects are truly exhilerating, and encouraging to the heart of the christian. Then let him be prompt and faithful in the discharge of every duty—and come up to the help of the Lord, against the mighty.

A number of the copies of this truly curious and interesting publication, have been received at Mr. Skillman's Book Store. We expect to notice it again hereafter.

American Annals of Education and Instruction.—The September No. of this valuable periodical has just reached us. Contents. 1. On the study of Physiology as a branch of General Education; 2. Youthful and Adult Population of the United States; 3. American School Agents' Society; 4. Distortion of the Female Form; 5. Insanity from Excessive Study; 6. Practical Lessons; 7. Intelligence.

The Presbyterian Preacher.—The No. of this work for September, is occupied with a sermon by the Rev. David McConaughy, President of Washington College, Pa. This discourse is founded on Galatians 2, 21: "If righteousness come by the law, then Christ is dead in vain."

Revivals.

At a late sacramental meeting at the Mount Pleasant church, in Harrison county, Ky. under the care of the Rev. Mr. Forsythe, we learn that the church received an accession of eighteen members. At similar meetings recently held in several of the churches in this immediate neighborhood, a pleasing state of feeling on the subject of religion has been manifested, and an addition of members been made to the churches.

It gives us pleasure to say, that from the camp-meetings in the surrounding country, we hear the most encouraging accounts of Revivals; at the Beach camp-meeting, about 50 persons, we trust, found the pearl of great price; at Lebanon, 20; and at the meeting in Robinson county, which closed last week, 30 were added to the mystical body of Christ.—*Nashville Revivalist.*

To the Hemp-Growers of Kentucky.

The notice of the agriculturalist is invited to the advertisement with this heading, in another column.

Orphan Asylum.

It will be seen by a notice in this paper, that the committee appointed by the contributors to this charitable institution to purchase a suitable building, have performed that duty, and now call upon the subscribers respectively for the amount of their contributions.

We understand that the building chosen by the committee, is the house recently owned and occupied by M. T. Scott, Esq.; and that it is in most respects highly eligible for the purpose, both in situation and for the conveniences attached to it. The sum paid for the house, out-houses, and about nine acres of land is, we learn, $3,000.—*Lexington Intelligencer.*

Convention of Teachers.

This very respectable body, is now in session in this city. Dr. Beecher's lecture on Monday, was well attended, and gave great satisfaction. On Tuesday, at 11 o'clock, A. M. Dr. Drake delivered a lecture on *Physical Education.* For two hours, he commanded the fixed attention of a large, intelligent, and delighted audience. We hope the address will be published. The Lecturers for Wednesday, were A. Kinmont, Esq., Prof. Stowe, and Rev. B. O. Peers.—*Cincinnati Journal, Sept.* 13.

Foreign News.

By an arrival at this port, London papers have been received to August 7th.

They bring accounts of the surrender of Lisbon to Don Pedro's army on the 24th of July.

It seems that on the 23d, Count Villa Flor, marching from St. Ubes, met and totally routed the Miguelite force sent from Lisbon against him; and that on the receipt of this intelligence in Lisbon, the Miguelite garrison, about 4,000 strong, abandoned the city and retreated to the north; upon which, the people, with one consent, hoisted the standard of Donna Maria, and proclaimed her majesty in due form.

Count Villa Flor entered Lisbon on the afternoon of the 24th of July. Very few excesses, it is said, were committed by his troops, considering the excitement of the occasion, and on the 25th all was tranquil.

The fleet, under the command of Admiral Napier, with the Duke of Palmella on board, entered the Tagus on the 25th.

On the 25th of July, (before the news of the capture of Lisbon had been received) the Miguelite troops before Oporto made a desperate attack upon the city, but were repulsed with a loss in killed and wounded of about 1,000 men. The troops of Don Pedro also suffered severely.

On the 27th of July, Don Pedro, having received intelligence of the capture of Lisbon, embarked at Oporto for that city. At that date the attack had not been renewed upon Oporto; and, as the Miguelite troops were seen crossing to the south of the Douro, it was believed that Marshal Bourmont had raised the siege in consequence of the intelligence that had reached him from Lisbon.

In the attack upon Oporto on the 25th of July, Col. Cotter, a brave and meritorious English officer, lost his life by a random shot. The Regent immediately made a handsome provision for his family, as an acknowledgment of his distinguished gallantry in the Queen's service.

The gallant Napier has been created Viscount of Cape St. Vincent by Don Pedro, as a token of his admiration of the conduct of the Admiral in the capture of Miguel's fleet.

Donna Maria, it was expected, would shortly leave Paris to take possession of her Throne: and her recognition as Queen of Portugal, by the French Government, it was anticipated, would follow the omcial announcement of the capture of Lisbon.

At the latest dates Don Miguel's troops were deserting him, and Don Miguel himself, it is said, had fled to Spain.

In the British House of Lords, Aug. 1st, the bill for removing the civil disabili ies of the Jews, was lost on its second reading by a majority of 50—the votes being 104 against 54.

The House of Commons, in committee of the whole, had agreed to a resolution for the grant of £20,000,000 to the West India proprietors.

The Irish Church Temporalities bill had passed both Houses of Parliament, and only awaited the royal signature to become a law.

In the House of Commons, Aug. 5th, Lord Althorp, in answer to a question put to him by Mr. O'Connell, said he must decline for the present to say what course Government would adopt with regard to the recognition of Donna Maria as Queen of Portugal *de facto* as well as *de jure.*

Mr. Littleton brought forward a resolution for the grant of £1,000,000, to be raised by the issue of exchequer bills, to the Irish clergy, in payment of the arrears of tithes due to them. This sum is only a loan, to be repaid by 10 half yearly instalments. The resolution was carried on a division by 87 to 51.

On the 3d of August six men were buried in the ruins of a brick wall which fell upon them at a great fire in Liverpool.

Some excitement was produced in London on the 6th of August, by a notification from the Admiralty, that tenders would be received by government for vessels of 300 tons burthen, to serve as transports for three months. It was conjectured that the object was to send troops to Portugal to counteract any interference of Spain in Portuguese affairs.

A second attempt to assassinate the Emperor of Russia had been discovered and frustrated. —*N. Y. Observer.*

Summary.

Romanism.—We learn that the Catholic clergy of this city have made up a fund large enough to ensure the publication of a new paper for the ensuing year, and deposited the money in bank; and that they are now making arrangements for its immediate publication.—We believe the paper is to be of the largest size.—*N. Y. Evangelist.*

Rev. E. K. Avery, is said to have given up his ministerial charge, and retired to his paternal home, in the hopes of *living down* an excitement which both the verdict of a jury, and his character as a preacher, entirely failed to do. We regard this as the most judicious course he could take.—*Ib.*

Lane Seminary.—A letter to the editor from Lane Seminary mentions that the present number of students is 100. The first regular class in Theology is to commence this fall, aed will contain as many as sixty members. Among them, we understand, are to be Mr. T. D. Weld, late Agent of the Manual Labor Society, and R. S. Finley, Esq. Agent of the Colonization Society.—*Bost. Rec.*

Board of Missions.—The Rev. William A. McDowell, D. D., Corresponding Secretary and General Agent of the General Assembly's Board of Missions, has entered upon the duties of his office. All communications for the Board can be addresed to him No. 29 Sansom street, Philadelphia.—*Presbyterian.*

Trial of Prudence Crandall.—On Friday and Saturday last, the trial of this individual for violating a law of the State of Connecticut, prohibiting any person from setting up a school to instruct coloured persons from other States, took place at Brooklyn, Connecticut. The fact of such violation was not denied, and the defence rested upon the question as to the constitutionality of the law. On behalf of the State, Colonel Judson and Mr. Welsh contended that the term "citizen" had, in the constitution and laws of Connecticut, and in the constitution of the United States, and in the laws of Congress, a technical and significant meaning; —that Indians, Africans, or their descendants, although free or free born were not entitled to the immunities or privileges of citizens—that, consequently, the State had a constitutional right to say, that no coloured persons from abroad should come thither for their grammar and geography. This was opposed by Messrs. Elsworth and Strong on the part of the defendant, who contended that colour was no legal test of citizenship, and sustained their position with zeal and ability. Judge Eaton charged the Jury, that in respect to the facts of the case they were the sole judges—it was not for the Court even to advise in relation to them. If they found that the defendant had committed the acts charged in the information, it would be their duty to find her guilty, unless the law was bad for its unconstitutionality. If they found that she had not committed the acts charged, they were bound to acquit. In respect to the law, it was the duty of the Court to give an opinion as to its character. In the opinion of the Court, the law was constitutional. The jury, however, were at liberty, by the constitution of the State, in a case of criminal prosecution to decide both the *law and the fact.*

The jury retired, and after returning several times without being able to agreee on a verdict, finally came into Court and stated that there was no probability of their agreeing. The Court then took back the papers and discharged them.

Rogue Re-taken.—Smith Maythe, a notorious villian, who lately escaped, from the Kentucky Penitentiary, and for whom a large reward was offered by the keeper, was arrested on Tuesday morning last, near Miami Town in this county. He had stolen a horse and was making off in fine style. But his pursuers were too quick for him.—*Cincinnati Jour. Sept.* 13.

The cholera is abating at Columbus. During the week ending Sept. 6th, only seven died of this disease.—*Ib.*

It has made its appearance in Sullivan co. Indiana. Some 25 or 30 cases have occurred.—*Ib.*

Twenty-three cases of cholera, and eleven deaths had occurred, up to the 26th ult. near Terre Haute, Indiana.—*Ib.*

The Baltimore Gazette states, that the receipts for travelling and transportation on the Baltimore and Ohio Rail Road, for the six months ending the 31st of August, exceeded one hundred and eight thousand dollars. The receipts during the same period of last year did not quite amount to ninety thousand—the increase was therefore above eighteen thousand, being an average of three thousand dollars per month.—*Lexington Intelligencer.*

The whole number of deaths by Cholera, in Cincinnati, during the two seasons of its prevalence is estimated at 2000. Some think this an exaggerated statement.—*Ib.*

Married,

On Friday, the 13th inst., by the Rev. J. Ward, Dr. J. C. Jordan, of Demopolis, Ala. to Miss Mary, daughter of Mr. John King of this city.

On Thursday, the 5th inst., by the Rev. N. H. Hall, Mr. Irad Ardill of Paris, to Miss Rebecca Watson, of Fayette County.

In Louisville, on the 12th inst., Mr. William T. Berry to Miss Mary, daughter of Wilkins Tannehill, Esq. editor of the Louisville Herald.

In Greenville, Ill. the 30th ult. by the Rev. Thomas A. Spillman, Rev. William K. Stewart, pastor of the Presbyterian church in Vandalia, Ill. to Miss Olive Prime, late of Keene, New-Hampshire.

Died,

In this city on Wednesday last, of a pulmonary complaint, Mrs. Nancy Robb, consort of Mr. John H. Robb.

In this county, on Thursday last, Mr. John W. Ball.

In Garrard county, Ky. on the 2nd. inst. after a protracted and painful indisposition, Mr. Thomas Spilman in the 57th or 58th year of his age.

In Bourbon county, on the 7th inst. Col. B. Whaley, a Revolutionary officer, in the 74th year of his age.

At Cold Springs, Mi. the residence of David McCaleb, Esq., on the night of the 24th ult. Col. Thomas Farrar, in the 80th year of his age.

On Wednesday evening, 11th inst. in Louisville, Gen. Robert Breckenridge, aged 72.

On the 7th inst. near Chillicothe, Ohio, after a short and severe illness, Dr. James W. Scott, eldest son of M. T. Scott, Esq. of this city, aged 22 years. We deem it unnecessary to say any thing with regard to our deceased friend, as he was known to most of our citizens, who will deeply sympathize with his bereaved Father and numerous relatives, in the loss of so promising a son and relative. T.

The Subscriber acknowledges with gratitude, the contribution of $50, by the Ladies of his Church and Congregation, for the purpose of constituting him a Director for Life, of the American Tract Society.

R. DAVIDSON.

Lexington, Sept. 16, 1833.

Synod of Kentucky.

The regular annual meeting of the Synod of Kentucky will commence in this city, on the second Wednesday in October next, (9th inst.)

TO THE MEMBERS OF SYNOD.

The members of the Synod of Kentucky, who shall not have been previously supplied with accommodations, will please to call, when they arrive in Lexington, at the Book Store of Mr. *A. T. Skillman*, adjoining Frazer's corner, Main street, opposite the Court House, where they will be attended to.

Synod of Cincinnati.

The *Synod* of *Cincinnati* stands adjourned to meet in the first Presbyterian church of Cincinnati, on the third Thursday of October next.

West-Lexington Presbytery.

We are requested to state, that the regular fall meeting of West-Lexington Presbytery, will be held at North-Middletown, on the last Wednesday in September, (25th inst.) at 11 o'clock, A. M.

Transylvania Presbytery.

The regular Fall meeting of Transylvania Presbytery will be held at Harmony Church, Garrard county, on Thursday preceding the 2d Wednesday in October, at 12 o'clock, M.

JOHN L. YANTIS, *Stat. Clk.*

☞NOTICE.

Subscribers to the Western Luminary, residing in Kentucky, who are in arrears for the paper to the estate of the late Proprietor, are requested to embrace the favorable opportunity offered by the meeting of the Synod of Kentucky, which will take place in this City on the second Wednesday in October next, to transmit their respective dues. The members of Synod will confer a favor by taking charge of any sums that may be committed to their charge for this purpose.

E. SKILLMAN, *Adm'r.*

Lexington, Sept. 11, 1833. 9–3w

ORPHANS' ASYLUM.

THE COMMITTEE appointed on behalf of the contributors to the Orphans' Asylum, have completed the purchase of a HOUSE and GROUND, and request the payment of the amount of subscriptions. The lists are left with M. T. SCOTT, Esq., Cashier of the Bank, who has been appointed, for the present, Treasurer, and who will receive the amounts.

September 18, 1833.

CENTRE COLLEGE.

THE Annual Commencement of Centre College will be held in the Presbyterian Church, in Danville, on Wednesday, the 23d of October next. Exercises to commence precisely at 11 o'clock. Instead of the ordinary Bacalaureate address, the President will, on the preceding Sabbath, deliver to graduates a sermon in the church. The semi-annual examination of the college proper will begin on the Monday preceding the commencement. The examination of the Grammar School will take place on the preceding Saturday. The next session will open on Wednesday the 23d of October.

JAMES HARLAN,

Danville, Sept. 18, 1833. *Secretary of the Board.*

Anniversary Week,

FOR THE VALLEY OF THE MISSISSIPPI;—THE LAST WEEK IN OCTOBER.

Exercises as Follows, in the Second Presbyterian Church, Cincinnati, Ohio.

Monday Evening, Oct. 28, 7 o'clock. Address by *Justin Edwards, D. D.*, on the subject of Temperance.
Tuesday, 3. *P. M.* Anniversary of Sabbath Schools.
" *Evening.* Anniversary of the Bible Society.
Wednesday, 3. *P. M.* Anniversary of the Tract Society.
" *Evening*, Anniversary of the Foreign Missionary Society.
Thursday, 3. *P. M.* Anniversary of the Western Agency of the Presbyterian Education Society.
" *Evening.* Anniversary of the Western Branch of the American Home Missionary Society.

N. B. Ministers visiting the city on this occasion, are requested to call at the MISSIONARY AND EDUCATION ROOMS, No. 24, 5th Street, over Messrs. TRUMAN, SMITH & CO'S BOOKSTORE, where they may register their names, and receive directions to families who will be happy to entertain them.

Those citizens of Cincinnati who will be happy to entertain strangers on this occasion, are requested seasonably to leave their names at the Missionary and Education Rooms, with Rev. Messrs. Spaulding and Bullard.

Delegates from the Eastern Parent Societies are expected, who, by their addresses, will doubtless add interest to these Anniversaries.

It is earnestly requested that those who are interested in the cause of benevolence, will attend, and participate with us in the enjoyment of the Anniversary Week.

JOHN SPAULDING, } *Committee*
SILAS WOODBURY, } *of*
ARTEMAS BULLARD, } *Arrangem'ts.*

Cincinnati, Sept. 7, 1833.

$10 *REWARD.*

STRAYED or STOLEN, from the farm of Greenbury Spiers, on the Nicholasville road, six miles from Lexington, a *Dark Chesnut Sorrel Horse*, with a long mane and tail, a blaze in his face; a very fine horse, worth $120 or $130; is six years old, and was raised in Henry county.

The above reward will be given to any person who will return me the horse, to Spiers's farm, as above described, or give me such information as will enable me to recover him.

TOLBERT N. BRYAN.

September 18, 1833. 10–tf

To the Hemp-growers of KENTUCKY.

THE Undersigned proposes to furnish the Hemp-growers of Kentucky with a machine to cut their hemp, as it stands in the field, at the rate of from *Eight* to *Ten* acres per day. The said machine to be drawn by two horses. The stubble to average not more than four inches from the ground. The hemp to be swarthed in a regular manner, the tops laying together and the buts together, so as to be perfectly convenient to be taken up. The machine warranted to last twenty years if kept dry; and to be delivered in time for the next hemp harvest. No subscriber shall be bound to take the machine, unless upon a fair trial it proves to cut and swarth exactly agreeable to the above statement. The price of the machine to be *Three Hundred Dollars.* The money to be paid on the delivery of the machine.

The undersigned will remain in Lexington for a few days, and may be found at the Washington Hotel. After his departure, applications can be made by the citizens of Fayette county, to the Rev. Nathan H. Hall, and by the citizens of Woodford county, to the Rev. John F. Coons, of this city. THOS. A. ANDERSON.

Lexington, Sept. 19th, 1833. 10–tf

Deaf and Dumb Asylum.

DR. LUKE MUNSELL and LADY, have been appointed Superintendant and Matron of this Institution, in place of the Rev. Mr. Kerr and Lady, deceased.

The next Session will commence on the first Monday of next month. JAMES HARLAN, *Secretary.*

Danville, Ky. Sept. 11, 1833. 9–3w

LEXINGTON *Hat, Boot and Shoe Store.*

JOHN LITER,

(*Late Foreman of Philip Spare.*)

HAS opened at the above establishment, a large assortment of *Umbrellas, Hats*, and *Ladies' and Gentlemen's Boots and Shoes*, of both Eastern and Lexington manufacture. He invites the attention of the public to his stock. He has made arrangements to be constantly supplied with the *best* and *most fashionable* articles in his line from Philadelphia, and is manufacturing Boots and Shoes of every description, which he will sell on reasonable terms.

Immediate and constant employment will be given to *TEN or TWELVE* steady, capable *WORKMEN.*

☞WANTED TO HIRE.—*Five or six Negroes*, who can make good coarse Shoes.

Lexington, Sept. 11, 1833. 9–tf

BOOTS AND SHOES.

GEORGE ADAMS,

RESPECTFULLY acquaints his friends and the public, that he is now making up and will keep constantly on hand, an elegant assortment of Boots and Shoes, for Gentlemen and Ladies' wear, which he offers for sale at his shop on Upper street, opposite the City Porter House, on the most liberal terms, for cash.

WANTED IMMEDIATELY,

EIGHT OR TEN Journeymen Shoe-makers, capable of manufacturing first rate boots and shoes, to whom liberal wages will be given.—Also, three or four APPRENTICES to the Shoe-making business. GEO. ADAMS.

Lexington, Sept. 4, 1833. 8–tf

LIVERY STABLE.

☞Carriages, Gigs, and Horses to Hire.☜

WILLIAMSON C. JONES,

HAVING purchased the STABLES of Mr. *Elisha J. Smith*, on Limestone street, one square above Postlethwaite's Inn, and immediately opposite the Jail, respectfully informs the public that he keeps, at all times, *Carriages, Gigs*, and Good *Saddle Horses* to hire.

His Stables are neat and commodious, and his hostlers active and attentive. Gentlemen from the country will find it to their advantage to put up their horses with him. They will receive every necessary attention.

☞Fine Saddle and Harness Horses are kept constantly on hand *FOR SALE*; and persons wishing to purchase, can always be accommodated with good bargains.

Lexington, September 4, 1833. 8–tf

PRINTING.

TODD & SKILLMAN,

Proprietors of the Western Luminary,

HAVE just received an extensive assortment of entirely new type, in addition to their former stock. They are now prepared to execute every variety of

BOOK AND JOB PRINTING,

In a neat and workmanlike manner, and on as moderate terms as any other office in the Western country.

Lexington, September 11, 1833.

Cleland on Campbellism.

THE urgent solicitation of clergymen and others, of the several orthodox denominations, has induced the subscribers to issue proposals for the publication of a work with the above title, from the pen of the Rev Dr. Cleland, of Mercer county, Kentucky.

The proposed work will consist chiefly of a series of numbers, entitled "Campbellism," which appeared originally in the Western Luminary, with amendments and additions by the author.

The necessity for the publication of some such work as this, at the present juncture, must be obvious to every friend of orthodox religion, at all acquinted with the condition of the church in the Western States. The pernicious and destructive heresy which is so ably combatted and refuted in the proposed publication, should no longer be permitted to threaten the peace and purity of the church of Christ, without a serious effort to counteract, with the weapons furnished by *truth*, its deleterious influence. Dr. Cleland is well known as a talented and popular writer. His present effort fully sustains the reputation he has heretofore gained, as an able defender of the faith.

As it is designed to publish the proposed work by subscription, it cannot be put to press until a sufficient number of subscribers are obtained to justify its publication. Clergymen and others of the several orthodox denominations, who are friendly to the publication, will confer a favor and promote the cause of truth, by procuring and forwarding subscribers, as soon as practicable.

TODD & SKILLMAN.

TERMS OF PUBLICATION.

The work will comprise a pamphlet of about sixty pages, octavo, and will be furnished at the rate of *twenty-five* copies for five dollars, and a larger number in proportion. Owing to the very low price at which the work is to be furnished, subscriptions for a less number cannot be received, unless paid in advance, and conveyed to us free of charge.

It is recommended, that individuals unite in companies, and forward their orders for *twenty-five* or more copies.

As numerous applications have been made for the work by individuals living in distant parts of the country, we would remark, that it will be so arranged that persons ordering *twenty-five* or more copies, (accompanied with the money,) can have them forwarded by mail to any part of the United States, at an expense of postage not exceeding *eight cents* per copy to the most distant. Such orders, (*post paid,*) will be thankfully received and promptly attended to.

☞*Persons procuring subscribers will please return the subscription papers by the first week in October next; as it is desirable the work should be issued as soon as practicable.* ☜

Lexington, September 4, 1833.

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street.

HELLEN HERRING.

Lexington, Sept. 11, 1833. 9–tf

Copper, Tin, and Sheet Iron MANUFACTORY.

Miller & Farrar,

(Main Street, one door below J. McCauley's Grocery)

RESPECTFULLY inform their friends and the public, that they have commenced, at their stand, the manufacture of every article in the above mentioned line of business; and where they keep constantly on hand for sale, a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Copper Cistern and *Liquor Pumps*, of every description, as well as every kind of pumps and pipes for Steam Engines will be made upon the shortest notice and the most moderate terms.

☞Tin ware exchanged for old pewter.

MILLER & FARRAR.

Lexington, Aug. 14, 1833. 5–tf

Transylvania University.

MEDICAL DEPARTMENT.

THE LECTURES in this institution will commence, as usual, on the 1st Monday of November, and terminate on the 1st Saturday in March. The courses are—

Anatomy and Surgery, by Dr. Dudley.
Institutes of Medicine and Clinical Practice, by Dr. Caldwell.
Theory and Practice of Physic, by Dr. Cook.
Obstetrics and Diseases of Women and Children, by Dr. Richardson.
Materia Medica and Medical Botany, by Dr. Short.
Chemistry and Pharmacy, by Dr. Yandell.

During the entire term, the Professor of Anatomy and Surgery lectures nine times each week, and the other Professors daily, Sabbaths excepted. The fees to the entire course, with matriculation and the use of the Library, amount to $110. The graduation fee is $20.

The cholera having left it, Lexington now enjoys its ordinary health.

By order of the Faculty,

C. W. SHORT, M. D., *Dean.*

July 31, 1833. 3–3m

JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER,
Opposite Washington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments.—Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Partition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.

July 31, 1833. 3–tf

For the Western Luminary.

Life's Changes; or Earthly enjoyments Evanescent.

On the banks of the Connecticut, so remarkable for its beautiful villages, and its neat, white cottages, with their green venetian shutters, that show comfort not surpassed in the most highly cultivated parts of the old world, lived Captain ———. His small farm was nearly in sight of Deerfield, a place noted for an assault made many years ago, by a large body of Indians on "the old fort," lately, and perhaps still the residence of the venerable Capt. Hoyt. The door of this antique building is composed of three strong layers of oaken boards, so thickset with iron nails, that one could scarcely insert a pin's point between them. Yet so determined on bloodshed were the Savages, that they with their tomahawks cut a small opening through this solid iron mass, and then shooting diagonally, as if they knew which was the family sleeping room, shot a female, who lay in bed. The bullets used on that occasion, are still shown by the aged occupants of the fort with as much satisfaction as a modern relic-monger exhibits a bullet or a button, found on the plains of New-Orleans or Waterloo.

Near this little village, lived Capt. ———, one of the principals of this brief narrative.—He was remarkable, as are nine tenths of the people of that region, for cleanly, neat economy in their farming and domestic arrangements, and for a most sober, cheerful and captivating piety. The somewhat gloomy and austere demeanour of the pilgrims, was mellowed down in him by the combined powers of a highly enlightened education and a disposition naturally cheerful and elastic. While no man was more regular in his attendance at church, and while in the family circle the morning and the evening hymn of gratitude and praise to the Author of all good, never failed to be heard, he was in all the other relations of life, most social and agreeable, taking great delight in the innocent playfulness of his children and the youth who visited them, and in the refined conversation of his intelligent friends.

With all the genuine marks of the christian, Capt. ———, still thought it not only proper, but his duty to step forward and offer his services, when his country needed them. Prompted by those feelings, he volunteered in the late war, and was chosen to the command of a company of riflemen, that was made up in his neighbourhood. He had two sons, one about eighteen years old, and the other sixteen, well grown for their several ages, and, on account of the industrious and hardy life they had hitherto led, capable of enduring much privation. He had also a daughter, a child then about five years old. When the father announced to his family his resolution of serving his country, his sons caught the same ardour, and expressed their determination to accompany him. Their patriotic spirit pleased him: yet he regretted that his wife and daughter should be left unprotected. But neither his entreaties, nor the tears of a most affectionate mother, to whom they were passionately devoted, could repress the enthusiasm of the sons. The day of their departure at last arrived. There stood the group, the sons with their rifles in their hands, and the father with his sword by his side. The pain of bidding them adieu, perhaps forever, fixed them in speechless agony. At length the father, taking the child in his arms with tears of affection streaming down his manly cheek, tenderly embraced her, and uttering a short prayer, commended her to the care of Him, who protects the widow and the orphan, when their natural protector is no more. Then falling on the neck of his beloved wife for a few seconds, he tore himself from them. The parting of the sons had an equally painful interest. The mother clung to each in tearful agony for a few moments, then praying that the God of battles might guard them, she bade them not desert their father, and, if they were spared to return, to be sure to return with honor. The boys after fondly kissing their little sister, left home with a heavy heart, and soon joined their father and the company, a mile or two distant.

The company started that day, and soon reached the main army near Buffalo, and had scarcely time to brush up and refresh themselves, before they were called into action.—They, with their gallant Captain, distinguished themselves in every engagement into which they were called. They acted with the same calm, immoveable firmness, with which they went through the ordinary duties of private life. There was not a man in the company, that would not willingly die for his country, nor was there one, that would not sacrifice himself for his Captain, such was their confidence in him. They were in front of the battle at Chippewa, when the gallant Scott was wounded, and indeed in every battle, where any thing hazardous was to be done, or when a desperate dash was to be made upon the Indians, Capt. ———'s company had always the honour to be selected. At the battle of Niagara, the elder of the Captain's sons fell, before his father's eyes, pierced with several balls. The younger also was severely wounded. The father himself having come in contact with two stout savages, shot down one of them with a pistol, and before he could make ready the other pistol, the second Indian had his tomahawk raised and would have split him to the earth, had not the younger son, seeing the danger his father was in, raised his rifle as quick as thought, and laid the savage lifeless at his feet. The company, most of whom watched for the safety of their captain, saw what took place, and afterwards declared, that the shock of an electric battery, could not have given them more powerful sensations, than they had on beholding the dutiful and gallant conduct of the young boy. A crowd of Indians too, who beheld the scene, raised a hideous yell, and retired precipately. After the engagement, the Captain with his surviving son and a few others, sought the body of his slain son, and committed it to the earth, with a tearless composure, that marked the desperacy of his character when excited. In the next engagement they entered, the Captain received a severe wound in the shoulder, that affected him till his death. When they returned home, the surviving son had three balls lodged in different parts of his body Strange to tell, that this company of about sixty-five men, lost in all the battles they were in but seven of their number. I should have mentioned, that William ———, the Captain's surviving son was raised to the rank of an ensign, when the ensign of the company fell at Niagara; that he was highly complimented by the Commander-in-chief, and that he was idolized by his father's company and all who knew him.

On the return of the company home, the meeting of Capt. ——— and his family, was as interesting as his departure. But oh! who can paint the agony of a mother, when she descried her husband and only one of her sons approach! Her fond heart predicted the dreadful fact. She received them most affectionately. She calmly enquired, what had become of Henry. The Captain frankly told her that he fell within a few feet of him, nobly performing his duty. She uttered not a syllable at the moment, for her scorching anguish seemed to have dried up her tears. She silently retired to her chamber, and there kneeling, thanked the kind Disposer of all things for having saved her husband and one of her sons, and that he that was gone had done his duty to his country. It pleased heaven to open anew the well-spring of her tears. The cloud that hung heavily over her heart, seemed to burst, and shower down the honey-dew of consolation on her wounded spirit. She prayed and wept freely for a few minutes, and was comforted. She then rose, prepared some refreshment for her husband and son, from which moment the duties of the farm and the family went on as steadily and composedly, as if the Captain had only been absent on a visit to some friends.

In six or eight months poor William's wounds, after having healed, broke out afresh, and grew daily worse, until mortification ensued, and in a few weeks he was laid in the family vault, in the neighboring village. His parents, prepared for the event by seeing him gradually decay since his return home, bore his decease with amazing firmness. Yet what they felt within was too easily traced on their countenances.

The Captain's circumstances became somewhat impaired, on account of some unprincipled men for whom he was security, who failed to meet their engagements, and let them fall on him, on his return, when he was least prepared to meet them. This together with the loss of his sons, induced the Captain, after obtaining the consent of his amiable wife, to resolve on removal to the west. How natural is it for the heart to seek relief in scenes remote from those of its suffering! Agreeably to this resolution, he sold his farm, stock and farming utensils, and bidding a last and fond farewell to the home of his childhood, and his numerous friends, he took his way over the rough road that leads to Albany. Thence embarking on board a Canal boat he intended to proceed to Buffalo on the grand Canal, that stupendous monument of the genius and enterprise of Dewitt Clinton, which, though it may be filled up at no distant day, and a Rail road run along its banks, will still serve as a strong landmark by which to ascertain the spirit of the period at which it was made. Becoming weary of the monotomy of this slow mode of travelling, the family took the stage, and proceeded along the main western road, which leads at the heads of those beautiful lakes, Cayuga, Seneca, &c. These lakes are not inferior to those of Cumberland, in England, or any others in most respects, and superior to them in very many respects. Their green and beautifully undulating margins afford as handsome sites for villas as there are in the world: and the time is not remote, when the wealthy merchants and other men of fortune, who have retired from business, will repair here from all parts of the Union, and decorate the banks of these charming lakes with their splendid seats. Arrived at Buffalo, they stepped on a Steam boat, and after a pleasant trip up Lake Erie, renowned for the glorious chivalry of Perry, they landed at Norwalk, at the head of the Lake. Hence passing through part of Ohio, and through the state of Indiana, they at last reached the spot where the remainder of the family were seen by the writer of this brief sketch about ten or twelve years since. It is in the vicinity of Springfield, on the Illinois river. The tract they purchased was on the verge of one of the most beautiful prairies in the new states, and at the end of a ravine, within forty yards of the house, there issued from a ledge of rocks, a bold spring, or stream of delightful and transparent water.

Capt. ——— lingered four years with his wound, after reaching Illinois, merely able to superintend the improvement of his farm, and then went to join the staff above, inexpressibly mourned by a heart-broken wife, and sweet young daughter, and deeply lamented by his new neighbours.

The farm, when I visited there in 1823, was in good order, and, being economically managed by Mrs. ———, with white servants, gave her a very ample and comfortable support.—Being weary from travelling all day, and as I perceived a furious storm coming on, I stopped at nightfall at this interesting mansion, and enquired whether I could be entertained that night. The servant after consulting her mistress, returned and said I could. I accordingly entered the house, and was received most courteously by Mrs. ———, who seemed then about fifty years old. The mode of my reception showed me at once, that I was not among common persons. Mrs. ——— was tall, with a face deeply lined with the furrows of care, indicating strong sense, and yet one that must have been once beautiful. Her dress was plain, but uncommonly neat, and her person crowned by an old fashioned high cap, decorated with a great deal of lace. The furniture mostly mahogany, was also old fashioned. The Bible was old, and appeared much worn; and casting my eye around, there in a corner stood a mahogany book-case, containing about 150 volumes of the choicest books, as I ascertained, when an opportunity offered for me to inspect them. There was not a novel in the collection. After some minutes, passed in desultory conversation, her daughter, then about thirteen years old entered, to whom she introduced me, and Mrs. ——— herself apologizing, then left me, in order that she might look to the preparing of supper, a task that the most respectable ladies in New-England cheerfully perform.

The daughter, plainly but most tastefully dressed likewise, was one of the most interesting and beautiful creatures I ever beheld.—Such a face I had never seen before. Such angelic innocence, such symmetry and expression of countenance! Such an eye, and yet one that had, as some one says; "that look between suspended thought and inward contemplation, that makes the finest eye in the world!" Such a head, and surrounded with such a luxuriance of golden ringlets! The pen cannot paint her, the pencil might. When Zeuxis undertook to paint his Helen, for the temple of Juno, in Crotona, had he Helen—(for that was her name) before him, he would have dispensed with the fine Crotonian damsels, and gladly taken her as his model. Had he to paint a Venus, he would have done the same. She seemed in truth a creature that had wandered by some accident from some higher sphere.

After her mother retired, I commenced conversation with Helen, and to draw her out, asked, how came her family thus buried in the wilds of this new country. Without hesitation, she commenced for me the history of the family, such as I have faintly copied it above. She would recite it in the clearest manner, and occasionally when speaking of her father and her brothers, with such deep but subdued feeling, that several times my heart seemed to rise up and almost choak me, and had I been in solitude, it would have been to me most delightful to relieve myself by tears.

After the lapse of near an hour, Mrs. ——— appeared, and in ten minutes the table was laid, and an excellent supper smoked on it.—Mrs. ———, as was her habit, devoutly thanked the Almighty for his favours, and we took our seats. Helen waited on the table, and never did Jove receive his nectar with such complacency from the hands of the fair Hebe, as I did my coffee from the hands of Helen. The supper passed off delightfully. When her mother and myself had supped, Helen sat, took a cup of coffee, and then removed the table and its apparatus as quickly as she had laid it.

Having spent another hour in very pleasing conversation, Mrs. ——— said, she supposed I must be fatigued and would like to retire to rest. I replied, that I was not in the least fatigued. Well, then, Sir, said she, if you have no objection, Helen will read us a chapter in the Bible. I answered that I should be much gratified. Helen opened the Bible, and happened to light on the chapter that describes Christ raising the widow's son; and as she read it, I plainly saw how she and her mother applied it, for the tears frequently rose in the eyes of both, which were instantly repressed. Her mother then asked Helen to sing. She commenced with such a look, and such tones, as I shall never forget, as long as memory lasts. The reflection crossed my mind, that she was not long destined for earth, as she seemed fitter to lead a choir of angels. She sang the following words, written for her by some friend.

Blessed Lord, Oh! still protect us,
Teach our wayward hearts to pray,
Let no evil e'er molest us,
Be our FATHER day by day.
When the plague its victims catches,
Let thy spirit guard the wild;
As dread death her father snatches,
Oh! protect the orphan child.

When the twinkling stars of evening,
Light my father's lonely grave;
Oh! may that eye, that beams in heaven,
My darling mother watch and save.
Then should the fiercely painted savage,
Rush like a demon from the wild,
Oh! from his horrid [illegible] ravage,
Father, guard the orphan child.

When the lightning's fearful flashes,
Cause our very souls to quake,
Or the hurricane's dread crashes,
Keep us tremblingly awake,
With beating hearts we look to ONE,
Who 'midst the tempest still is mild,
We look to HIM—to HIM alone,
Who has power to save the orphan child.

Thus when the night at last shall come,
When our weary limbs we'll lay,
In the path leading to that home,
That's lit by an eternal day;
Then may our FATHER still be nigh,
With aspect and with accents mild,
To welcome to the realms on high,
The widow and the orphan child.

These verses being closed, Helen lighted another candle, and following a boy that now came, I bade Mrs. ——— good night, and retired to a neighboring room, after passing the most agreeable evening I ever spent in my life. R.

Hypocondriacism.

The truths of the following remarks of Dr. J. Johnson, will be confirmed by every one who will take the pains to test them with his own experience. They afford a lesson from which all may profit.

As it is more easy to remove disorders in the beginning, than when they have taken deep root, so it is very important both to the patient and practitioner, to detect the lighter shades of what may go on, in the end, to confirmed Hypocondriacism, than which there is not a more intractable malady incident to man. It is fortunate for the sufferer, when unequivocal disorder of the digestive organs is an early feature of the disease; for then his attention is directed to the root of the evil. It is also a sign that *physical* causes are operating deleteriously, and these can always be more readily combated than moral causes. But when the disorder in the stomach and bowels is not very prominent, or is wanting, and the malady shows its first approaches through the medium of the mind, or of distant sympathies in the body, the real state of the case is seldom ascertained till serious mischief is done. Whenever, therefore, a man finds any alteration in his temper or moral feelings, there being no adequate moral cause, he should suspect some *physical* cause. Let him then narrowly watch the state of these deviations from the natural temper and feelings, after free living and after abstinence, after complicated dishes and after plain food, after wine and after water. If he does not find in increase of diminution of his mental or corporeal ailments, according as he leans to the one side or to the other of these points of regimen, then I am no observer. Even if the original causes be purely of a moral nature—as, for instance, severe losses in business—still the mental despondency is aggravated by the morbid sensibility of the stomach—and this morbid sensibility is mitigated or exasperated by the quality and quantity of our food and drink. Thus, a man loses, by speculation, a certain sum of money, which makes a considerable impression on his mind, and depresses his spirits. After a while he finds that time instead of healing the wound which misfortune had inflicted has increased it; and that what he could look upon with some degree of fortitude in the beginning, is now become such a source of despondency, that it haunts him by day and by night, and is forever uppermost in his thoughts, and even his dreams. He finds moreover, that some days he can view the misfortune with courage, and spurn the idea of giving way under it, while on other days it presents itself in the most frightful colors, and he seems completely deprived of all fortitude to resist its overwhelming influence. This is a true copy, of which I have seen many originals, during the late commercial distresses, and ruinous speculations. What does it teach us? Why, that moral affliction was borne with comparative ease till the digestive organs were impaired through the agency of the mind, when reaction took place, and impaired, in turn, the mental energies. But how are we to account for the fact, that one day the individual will evince fortitude, and the next despair, all the attendant circumstances of the moral evil remaining precisely as they were? It can clearly be accounted for from the occasional irritation of food or drink exasperating the morbid sensibility of the stomach, and thereby reacting on the mind. The temporary irritation over, the mind again recovers a degree of its former serenity, till the cause is reapplied. I was led to this solution of the enigma some years ago, by observing that a very aged hypocondriac was every second day affected with such an exasperation of his melancholy forebodings, that he did nothing but walk about his room, wringing his hands, and assuring his servants that the hand of death was upon him, and that he could not possibly survive more than a few hours. Under these gloomy impressions he would refuse food and drink, and, in fact, give himself up for lost. The succeeding sun, however, would find him quite an altered man. The cloud had broken away, hope was rekindled. and the appetite for food and drink was indulged *ad libitum*. Next morning all would again be despair, and nothing but death could be thought of. So he went on as regular as light and darkness. But if on the good day, he would confine himself to a very small portion of food, and the *bottle* was unopened, the next would be good also. This, however, was seldom done; for as soon as he felt a respite from his miseries, procured by one day's abstinence, he returned to his usual indulgences, and again irritated his stomach and bowels, and through them re-produced the blues in the mind. —*Jour. of Health.*

Mutability.

The Mutability of human opinion and praise, has perhaps never been more strikingly exemplified than in the career of the Duke of Wellington. After the pacification of 1815—while Napoleon, Las Cases and Bertrand were on the desolate rock of St. Helena, suffering the contumelious usage of Sir Hudson Lowe—Wellington was the glory of London—the idol of a hundred drawing rooms—the lion of the metropolis; a mere glimpse of him, was a matter to boast of and remember. Now the tables have sadly turned. Great as has been his powers in the region of Trippe Saib, in the war of the peninsula, or on the bloody field of Brussels—immense as is the renown which thro' him has descended upon the British arms—numerous as are the orders which glitter on his breast—there are none, now, so poor, as to do him reverence. Strange reverse of sentiment! He can look upon statutes to his honor, (made from artillery which his armies had captured when Napoleon's eagles were swept away before him,) from the windows of Apsley House, broken by the fury of popular mobs. and boarded up to prevent future encroachments. He shares with the King and Queen, the hisses of the multitude as his carriage dashes through the parks and squares of London.

Public Executions.

The Legislature of Rhode Island has passed a wise law, by which all executions in that State in future, are ordered to be in the yard of the prison in which the criminal shall be confined, and in presence of the Sheriff, his Deputy, and of such other person or persons alone as he shall require or permit to attend the execution. We wish that such some law might be passed in Pennsylvania, and that the Sheriff in each case be required to summon a jury of twenty-four freeholders who shall report on the due execution of the law in each case, according to the sentence. This would render capital punishment less injurious, more solemn, and more likely to deter from the commissions of crimes. It would prevent that ambitious destinction which takes away half of the terror of the gallows from some vain mortals. It would prevent a multitude of crimes, which are commonly committed when thousands of idle people flock together to see a culprit hung.—*Philadelphian.*

Pious Mothers.

A few years ago, some gentlemen who were associated in preparing for the ministry, felt interested in ascertaining what proportion of their number had pious mothers. They were greatly surprised and delighted in finding, that out of one hundred and twenty students, over a hundred had been borne by a mother's prayers, and directed by a mother's counsels, to the Saviour. Though some of these had broken away from all the restraints of home, and like the prodigal had wandered in sin and sorrow, yet they could not forget the impressions of childhood and were eventually brought to the Savior, to be a mother's joy and blessing.—*Mother at Home.*

Effects of Temperance.

Temperance is producing great ravages in our Alms-Houses, and we suppose, will have a similar effect on our county jails and state prisons. In this town, we understand, there is some apprehension that the Alms-House may, bye and bye, be without tenants. As it is, the overseers are not quite sure, that they should not recommend a sale of the town's land; as it will cost too much to carry it on with hired labor. Persons are now employed upon the streets and paid by the day; where, a few years ago, the supply from the Alms-House, was amply sufficient.—*Newburyport Herald.*

One Honest Mormon!

One of the *Mormonites* has become dissatisfied with his new faith and brethren and has denounced them all, in a Westfield (N. Y.) paper in the words following.—

"And now I testify to you before God and these witnesses, that I never had any impressions or exercises different from other times since I joined the Mormons; that the tongues spoken by me are of my own invention, and that, as far as my knowledge extends, *the whole is a farce*, and may my fate be like that of Ananias and Sapphira if I do not speak the truth honestly before God!"

Slave Trade.

In the session of the French Chamber of Deputies, of the 11th June, General Lafayette asked some explanation in reference to vessels under the French flag employed in the slave trade. The Minister of Marine in reply said, that he was happy to say in the face of his own country and a neighbouring one, that since the year 1830 there was no instance of the French flag covering the infamous traffic in negroes. That it was still carried on by the Spaniards and Portuguese, and that if they resorted to French colors to avoid the pursuit of English cruizers, it would not avail them any longer, as a new convention had been entered into with England, by which the ships of war of both countries were allowed, mutually, to visit and search the vesse'ls of each other, and that this was absolutely necessary to prevent the traffic in negroes.—*National Gazette.*

A Large Load.—Mr. John T. Waddell, hauled from his farm, near Mayslick, to this city on Monday last, with a team of six horses, *one hundred and eighty bushels and forty pounds* of Wheat. The wheat weighed sixty pounds to the bushel, and estimating the bags at 160 lbs. the entire weight of the load was ELEVEN THOUSAND POUNDS. Before the construction of the Turnpike Road, it would have required *three* of the best teams in the county to have hauled this load to Maysville.—*Maysville Eagle.*

Frost in August.—We learn from the Newport, N. H. Spectator, that there was quite a heavy frost in that town on the night of the 2d ult. and some fields of corn were considerably injured.

A communication in the Richmond Whig states that a gold mine, has been discovered on the lands of Mrs. Price, of Louisa county, Va. supposed to be the richest yet discovered in that state.

Industry.—At Blackstone, [R. I.] last week, a young lady by the name of Colwell, wove, in a mill in that village, 50 pieces of cotton cloth, each containing 28 yards making in all 1400 yards; and at the price paid for weaving, her wages amounted to $9.

Apprehension of the Canadian Counterfeiters.—The impracticability of enforcing the law against counterfeiters, without union and concert, and the increasing prevalence of the crime owing to the great temptation and the comparatively little hazard of detection or apprehension, induced our banks to associate for the purpose of self-protection, and with a determined resolution to destroy, root and branch, that bold and daring gang of counterfeiters who were known to exist in lower Canada and on the frontiers, deluging the country with forged Bank notes. The association was organized in the fall of last year. It consists of *all* the city banks, who pay $100 each, and about 100 of the country banks who pay $25 each per annum, to constitute a common fund to be expended, under the direction of a committee, in the accomplishment of the objects of the association. They chose E. Hersey Derby jr. Esq. their solicitor, and immediately commenced operations. They caused a number of persons to be apprehended, but although they detected and delivered over to justice twenty-five or thirty of the "small fry" utterers of counterfeits, they were unable to lay hands on the counterfeiters themselves until lately.

After a voluminous correspondence with different persons in the Canadas, and the employment of two competent persons to travel through them and collect all necessary information, letters were written by Mr. Derby to Col. Butterfield, Sheriff of Twyngsborough who was employed to execute the plan marked out. He first went to Stanstead, Lower Canada, where he made arrangements to secure the assistance of the principal inhabitants; and thence went to Montreal, to consult and advise with Mr Ogden, the Attorney General, who received him very kindly, and furnished him with a large constabulary force, with which he returned to Derby, in Vestmont, and received additional assistance and advice from Mr. Redfield, the County Attorney.

Two large parties, consisting of eighty men each, were organized, one of which proceeded to Stanstead, the other to Danham, in Lower Canada, about 40 miles apart; and before any suspicion was excited, and at a time when it was known from previous information that most of the counterfeiters would be at home, their houses were surrounded, and the inmates apprehended. No violent resistance was offered, except in two houses, the doors of which being very strongly secured, it was found necessary to force by breaking them down with logs of wood.

At Stanstead twelve persons were apprehended, viz: Reuben Hill, Isaac Hill, Daniel Sprague, Nathaniel Hollister, Henry Hollister, Edward L. Southmaid, Robert Marsh, Sylvester Cleveland, Y. M'Neal, S. Elms, and Richard Baldwin.

At Dunham the number of counterfeiters taken was thirteen, viz: Eben Gleason, senr. Eben Gleason, jr. Horace Gleason, Samuel Gleason, Benjamin, Moses, Willis Sherman, Dr. Jonas Boardman, Reuben Moses, Alexander Nelson, B. D. Wing, Artemas Howe, and — Jones.

Thirteen plates of different banks were found in their possession—a large amount of counterfeit *hard* money, with dies for stamping—a great deal of very costly machinery necessary to their purpose, together with a considerable quantity of zinc, copper, &c. &c. in short a complete and entire apparatus for counterfeiting on the most extensive scale. The persons apprehended at Stanstead were put in irons and safely lodged in the prison at Sherbrooke, L. C. and those taken at Denham were ironed and marched under the guard of a troop of cavalry to Montreal.

Mr. Derby will proceed on Monday or Tuesday to Montreal, to confer with the Governor of the province on the best measure to bring them to judgment. The officers and people of the province exhibited every readiness to aid and assist Col. Batterfield, and since the first blow has been struck, they have been constantly on the search, and every day witnesses new captures. We ought to have mentioned before, that at the instigation of the association, a law has been enacted by the Legislature of Lower Canada, making the counterfeiting of bills of the Bank of the United States a criminal offence. —*Boston Transcript.*

Pocket Bible Dictionary.

A POCKET DICTIONARY of the Bible, edited by Archibald Alexander, D. D. and published by the American Sunday School Union, 546 pages. This Dictionary contains a greater number of articles, and more matter than any work of the kind now published; and its great advantage over all other similar works, is, that it explains and defines such terms as teachers and common readers of the Bible wish to have explained, such as, access, accursed, appeal, arrow, ascension, assurance, astrologers, atonement, &c. It gives the definition of theological terms, and the illustration of religious doctrines and precepts and ancient customs and manners, as well as a knowledge of the geography, natural history and biography of the Bible.

Julia changed; or the true secret of a happy Christmas, illustrated with a variety of cuts.

The Ringleader, a tale for boys, illustrated by a variety of fine original cuts.

The Only Son, or the history of Jonah Ross and his mother, a beautiful story for boys; illustrated by a great variety of fine original cuts, will be published in all next week.

CHILDREN'S BOOKS.—A large assortment of cheap reading books, of every size, for children and youth, prepared with great care, and illustrated and embellished in various forms, may always be found at the American Sunday School Union Depository, No. 146 Chesnut st. nearly opposite the Arcade; and at the Sunday School Depository in Lexington Ky.

L. STEPHENS, *Agent,*
July 24.—2by *For the Lex. Depository.*

New Drug and Chemical STORE.

GEORGE W. NORTON,
WHOLESALE & RETAIL DRUGGIST,
Opposite the Library, Main-Street, Lexington, Kentucky,

IS NOW receiving from PHILADELPHIA and BALTIMORE, an extensive Invoice of

FRESH MEDICINES.

The stock, consisting of near 100 packages, includes a general assortment of *Drugs, Medicines, Patent Medicines, Paints, Dye Stuffs, Surgical Instruments, Glass-Ware, Perfumery, &c.*

From the pains he has been at in selecting the best of every article, together with his exertions to please, he hopes will secure him a share of public patronage.

Physicians and others are respectfully invited to call and examine his stock.

☞ All orders from Physicians and dealers in Medicines will be thankfully received and carefully attended to.

Physician's prescriptions neatly and accurately compounded.

☞ Medicines delivered at all hours of the night.
June 5, 1833.—48–tf.

MERCHANT TAILORS' FASHIONABLE STORE.

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons,

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞ Please call and examine.

☞ *Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.
June 5. 1833.—48–tf

NEW GOODS FOR 1833.

JAMES G. M'KINNEY & CO.

ARE now receiving their first supply of SPRING AND SUMMER GOODS, consisting of all articles necessary for this market: Such as very superior Cloths and Cassimeres, all colours, a great variety of Goods for Summer wear for men and boys, painted Muslins, Calicoes, Ginghams, Silks, fancy Hankerchie's, Colerain Linen of extra quality, &c. Also a general assortment of Hardware, Groceries, &c. which as usual, will be sold at a small advance to purchasers to sell again. We invite their attention.

Lexington, April 24, 1833—42–tf.

The Hygeian Vegetable Universal Medicine of the British College of Health, London.

THE very increasing demand for The *Hygeian Vegetable Medicines* of the *British College of Health*, has induced the Agent for Kentucky to obtain an ample supply, by which he will be enabled to extend its beneficial influence to many of the principal towns of this State. The high character this invaluable Medicine has acquired in nearly every State of the Union, is now firmly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience; it is therefore sufficient to say, that the Hygeian Medicine only requires to be persevered in. Innumerable are the cures it has effected in consumptions, dyspepsia, fevers, ague, indigestion, cholera, inflammations internal or external, mercurial diseases, billious and nervous affections, all diseases of the liver, yellow fever, gout, rheumatism, lumbago, chronic pains, feminine obstructions, tic-doloreux, dropsy, St. Vitus' dance, epilepsy, apoplexy, paralysis and palsy, jaundice, scarlet fever, asthma, gravel, piles, strictures, scrofula, and all diseases of the blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale, at the store of Mr. J. Tilford, or of Mr. White, Agent for Kentucky, at Mr. G. Adams' Store, Court House square, Lexington.

Price in boxes according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

Lexington, April 9th, 1833.—40–tf.

NEW AUCTION And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main street, opposite the Post-Office. F. MONTMOLLIN.
Lexington, Ky. October 31, 1832—18–tf.

HATTING BUSINESS.

JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, WILLIAM TOD, Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business. S. & T.

Lexington, October, 31, 1832—18–1y.

NEW GROCERY AND PLANK YARD

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c. &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17–tf